

THE SIGNIFICANT DIGEST

I QUARTER A.D. 1973



The Anglican Digest offers, on behalf of an anonymous layman,

AN AWARD OF ONE HUNDRED DOLLARS

for the best monograph on, and to be called, "What to look for when you look for a new rector", and based entirely on the requirements set forth in Holy Scripture, the Book of Common Prayer, and the Constitution and Canons of the American Church.

Entries of not more than 1500 words must be typewritten, double-spaced, on 8½ x 11 white paper, and submitted to *The Anglican Digest* before Whitsunday (10 June) A.D. 1973. Any member, clerical or lay, of the Churches in Canada and the United States is eligible. Secondary prizes of lesser amounts may also be awarded.

The winning work will be published anonymously in a future issue of *The Anglican Digest* and subsequently will be made available to vestrymen faced with the problem of selecting a priest to be the new rector of their parish.

BEAMS OF GLORY

The glory of God's saints in heaven, is not so much to have a crown, as to lay down that crown at the feet of the Lamb. The glory of good men here upon earth, is not so much to have honour, and favour, and fortune, as to employ those beams of glory to His glory that gave them.—John Donne

The cover design, by Tom Goddard, speaks to the Feast of Saint Joseph (19 March) and the divinely honored vocation of carpentry.

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the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

AMERICAN AFFAIRS

WITHIN the last ten years or so, a number of events in the Episcopal Church have been pointing to much more critical times in the future; although they seem widely varied in nature, there is nevertheless something common to all of them which sooner or later must be dealt with: I refer to COCU, the Bishop Pike affair, liturgical revision, General Convention Special Program, and the current controversy over the proposed ordination of women;

somewhere near (if not at) the root of all is the matter of the nature of the Church.

About ten years ago, some ecumenical fervor arose when the Rev. Eugene Carson Blake, then Moderator of the Presbyterian Church, proposed, in a sermon preached from the pulpit of an Episcopal cathedral church, that the Presbyterian and Episcopal Churches, together with any others who might wish to join, enter into serious consultations with a view to

organic union. Soon eight other religious bodies (ten in all) joined in, and the Consultations on Church Union (COCU) have continued to the present time. A few years ago, the consultors produced a Plan for Union which was intended to be the pattern of a new church named the Church of Christ Uniting. From the beginning, there have been enthusiastic proponents of the project, strongly vocal opponents, and a vast number of Episcopalians who couldn't have cared less. Now that the debate has swirled through the pages of Church publications, books, tracts, pamphlets, and heated discussions on the floors of Diocesan and General Conventions, it has become apparent that the basic controversy arises from differing views of the nature of the Church.

Along came Bishop Pike. At one time the late Bishop was regarded as a highly orthodox Anglican, but during the 1960s he began expressing publicly so many views which had to be regarded as highly unorthodox, that some Churchmen, including some of his fellow-bishops, felt that he should be brought to trial on the charge of heresy. The House of Bishops adroitly avoided a showdown: there was no trial, and the Canons were revised to insure pretty much against any possibility of heresy

trials in the future. Now, under the new Canon, it is almost impossible for a bishop to be declared heretical, and the whole area of Christian doctrine is wide open for individual interpretations. Again, the question arises, "What is the Church?"

It was also during the same decade that Prayer Book revision began to have some immediate impact on the rank and file of the Church. Until 1967, it had all been a scholarly exercise going on somewhere, but the parishes continued to use the Book of Common Prayer which in peace and contentment they had known since 1928. Then it all broke loose: a strange document was introduced in the form of a little green book containing a new liturgy of the Lord's Supper. As if the name wasn't strange enough to the man in the pew, the language of the Church's worship was suddenly the same as that which he read in his daily newspaper. This intruder was to be used on an experimental basis for three years, and then poor Mr. Average Episcopalian was asked to answer a formidable questionnaire to learn what he thought about it all. No sooner had he answered the questions when along came another green book, much larger and containing many new services, replacing

both the Prayer Book and the little green book, and the whole process went into high gear again. Reaction was understandably highly vocal and highly visible: some were enthusiastic about the new forms of worship; others were almost violently opposed, and even left the Church; but the majority suffered along and are still waiting patiently for those mysterious people called the Standing Liturgical Commission to settle down and forget the whole thing. Once again, the question, raised more often than any other, was, "What is the Church?"

Perhaps the General Convention Special Program (GCSP) illustrates more clearly than the other issues the divergence of thinking about the Church's basic nature. The Presiding Bishop was moved, several years ago, to call upon the General Convention to give "no-strings-attached" money to national or local minority groups who were working to improve the conditions for blacks, Indians, and others. The whole Church budget was drastically revised to eliminate much of what had traditionally been regarded as Church work (even including missions), and the contributor saw his Church offering directed to questionable enterprises, some

of which were violent and revolutionary. Mr. Average Contributor asked, "What is the Church?"

Now we are embroiled in still another controversy: the possible ordination of women to the Sacred Priesthood. Some maintain that a woman is perfectly competent to do all the things that a priest is required to do in the exercise of his Orders; others insist that the Priesthood is not constituted in the things that a priest does, but rather that it is a state of life ordained by Our Blessed Lord to which He called, and continues to call, males. At least part of the issue centers on a sacramental priesthood as opposed to a form of congregational ministry. Once again, the basic problem is the nature of the Church.

All of the issues are, in some measure, live ones. Interest in COCU is at an all-time low, and since a Presbyterian group withdrew from it early last year, and only a few Episcopalians remain pushing for it, the matter just possibly may die a natural death or be put to sleep by the 1973 General Convention. The Bishop Pike affair is a thing of the past, but the Canon lives on. Prayer Book revision is very much alive, even though the Standing Liturgical Commission seems, at long last, to be

getting the message that the Church is not interested in any radical departures from the familiar Book of Common Prayer. GCSP has been somewhat modified, and most people have learned to live with it, in the hope that some more specific action may eventually lay it to rest. The proposed ordination of women is also very much alive, and there is a strong possibility that the 1973 Convention will approve it.

The continuing process of thinking of and dealing with those issues, and even just simply being confronted by them, has however slowly but firmly pushed the whole Church in the

direction of facing up to the basic question: sooner or later, we must look at the nature of the Church and come to some conclusion in the matter. The Church could have a real explosion on its hands, and it could come, as a result of the female ordination issue, as early as the autumn of 1973, or it could be years away. Until we resolve the basic question, however, we cannot really deal honestly with any of the issues. Are we the divinely instituted sacramental Body of Christ, or are we simply a congregational denomination?—An American priest, in *His Dominion* (Anglican Church of Canada)

GREAT WONDERS

I ESDRAS saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal clothing and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord. Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.—2 Esdras 2: 42-48



ACCORDING TO—

● A college professor: I try to teach my students the possibilities of craftsmanship with language; most of them by the time that they get to college have no real concept of the technique of writing, and even graduate students do not catch on. When I think of the marvelous training in English that I had in school — an Episcopal school, in which the English master was a priest with a remarkable gift as a teacher — and look at some of the students' papers that I have to read, I fear that we are, as some one said recently, only a generation away from barbarism.

● The Trial Liturgies do not disturb me (I welcome a contemporary speech which our country people will not relegate solely to "Church"), but what really worries me is the direction taken by our hierarchy, I have a feeling that we are nearing a showdown in the Church. Should orthodoxy not win, where could we go? Is that possibility (and need) being considered by any of our bishops?

● A parish priest: "In England, by act of Parliament, Charles I was canonized in

1662 and was venerated from that year until 1859, in a special service for 30 January, the day of his martyrdom. The service was annexed to the Book of Common Prayer by royal mandate, and St. Charles' Day was required to be kept as a day of fasting and humiliation. Quite a number of Anglican churches are named in his honor." (From an article in *The Living Church*). Isn't it amazing that the only saint canonized by the Anglican Church is unmentioned by the Standing Liturgical Commission in any official list of saints? [Note: The Society of King Charles the Martyr has a new American secretary: Mrs. Eleanor E. Langlois, 110 Devonshire Court, Rochester, New York 14619.—Ed.]

● A local observer of the New Orleans meeting of the House of Bishops: We are being repaid for our careless selections.

● Walter Cronkite, trustee of the Episcopal Radio-TV Foundation: The cool, the logical, the intellectual, the philosophical among us must lead the way [through the approaching sociological and political revolu-

tion] so that we know the difference between right and wrong, truth and falsehood, so that we know those things that are constant values, things that, indeed, our religion has taught us are constant values. We have got to be sure that they are passed on regardless of what happens in other aspects of our lives. We have got to instill faith again in the goodness of man. We have got to teach faith.

● A major report on *The Ordination of Women to the Priesthood*, published by the Church of England as a consultative document: In asking, "Can a woman be ordained to the priesthood?", we are dealing not with a woman's question, but a Church question. Our answer must be determined not primarily by what is good for women, but what is good for the Church.

● The Bishop of Chicago: The early Church went to the pagan world and said, "He is the Way." It didn't modify that. It did not try to make it easier for people to accept it by saying, "Christ is one of the ways, one among many; you can choose which one suits you best; we think this is a good way and for us it is the best way, but there are other ways; take your choice." The Church did not say that. The Church, when

it has been at its noblest and strongest, has always said that Jesus Christ is the Way, and all other ways (to the degree to which they find God) are somehow caught up in that way, thus making Christianity not an option, not something you can take or leave, but something which you decide against to your peril.

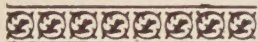
● The Editor of *The Living Church*: Who can doubt the loving omnipotence of God when he sees how God's Church survives its more refined theologians?

● An informed layman: It is unfortunate that priests become bishops without knowing the limits of their authority and often successfully usurp the powers which are reserved to a parish. There are three major controls which a diocese has over a parish (as distinguished from a mission): (1) to assess or tax a parish for the support of the diocese, (2) to defend the dissipation of church property by sale, (3) to adjudicate differences between a rector and his parishioners. Beyond those powers the diocese exists to serve its parishes. While there is often reason to question the separation of powers between parish, diocese, and the national Church, the foresight of our founding fathers is evident, and unquestionably offers us pro-

tection from the onslaughts that have followed in quick succession since Seattle.

● A scholar: How simple and serene Orthodox theology is, compared with the confused and fruitless divagations of some of our modern Western tub-thumpers!

● *Time*: The Right Rev'd John E. Hines, [since 1946] Presiding Bishop of the Episcopal Church in the United States, is a genial, soft-spoken man with a self-deprecating sense of humor. Hines recently



startled a meeting of San Francisco priests when he called himself "the worst administrator of any Episcopal Presiding Bishop in history". Last fortnight his fellow Episcopal bishops got a greater shock in the mail: a letter from Hines outlining his plan to retire as Presiding Bishop in the spring of 1974, after the triennial General Convention next fall can elect a successor. Hines is the first Presiding Bishop in the Church's history to quit early for reasons other than illness, but he may have good cause to step down. His years in office have been marked by factional dissension, especially over a "Special Program" which he proposed in 1967. Adopted in a euphoria of

enthusiasm for Church involvement in social action, the program has since paid out some \$6.5 million in grants for "minority group empowerment". Some of the money went to groups that were non-Christian or were too radical for local Episcopalians. In some cases, congregations retaliated by cutting off contributions to the national Church. Church financial receipts have since rebounded, but statistics of the Hines years reveal attrition in other areas. Membership has dropped from 3,616,000 in 1965 to 3,445,000 in 1971; Church school enrollment is down 24%, confirmations are down 26%, infant baptisms 21%, adult baptisms 44%. Doubtless the statistics reflect the religious uncertainty of the times more than the administration of Bishop Hines. Nevertheless, explained Hines, he feels that the Church would be "better served by a younger and more vigorous person".

● The Bishop of Albany: The principal threat to the Church's life and mission today is secularism in the Church — worldliness in the Body of Christ. As a child I was told that the Church is a boat on the sea; the sea is the world; the boat must be in the midst of the sea, but the sea must not be in the boat.

JOB'S TURKEY

MOST of us have used or heard the expression, "poor as Job's turkey", but will somebody tell us about its origin?

Job, we know, was an Old Testament patriarch who underwent afflictions with fortitude and faith, from whence comes the phrase, "the patience of Job".

A scolding woman is called "Job's wife".

"Job's news" is bad news.

"Job's post" is the bearer of bad news.

"Job's tears" are pearl-like Asiatic grass seeds sometimes worn as beads by native women who have lost a husband.

"Job's coffin" is a small rhomb (wheel) of stars in a northern constellation.

"Job's ward" or "Job's dock" comes from a ward for venereal patients in London's famous St. Bartholomew's Hospital.

"Job's comforter" is "one who . . . afflicts with words ostensibly meant to comfort". An aged woman who had lost her husband was "comforted" by a neighbor who said, "Well, it won't be long till you join him."

Why, though, "Job's turkey"? Job did not have a turkey, and none is mentioned in the Bible.—Submitted

● An Australian priest: It is such a blessed relief to read TAD after some of the political rags passed off as church newspapers these days. I can never read it without feeling that the Holy Spirit has spoken to me and either convicted me, or challenged me, or comforted me — or all three.

● A parish priest: The journalists have said that the president and Congress will fight. So be it. The founding fathers of our country planned it that way, a system of checks and balances. A diocese works best when the bishop has some checks on his power — and when the rector is not a parochial pope.

● A half-page advertisement in the *Auckland* (New Zealand) *Star* sponsored by the Bishop of Nelson, eighteen priests and ten laymen: We are convinced that [the current plan to unite five Christian bodies in New Zealand] does not hold and maintain the doctrines and sacraments of Christ as they are described in the fundamental clauses of the constitution of our Church.

● A mission priest (formerly a Methodist minister): I am convinced that the Book of Common Prayer has been the number one reason why I have had twelve adult confirmations this year — the most since 1955.

FOR THE TIMES

ONCE to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by for ever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

—James Russell Lowell, 1845 (519, The Hymnal 1940)



CREAM OF THE CROP

ONE of the great blessings of our Anglican heritage is the vast storehouse of the writings of the stalwart saints into which we can dip, and from which we can quote with impunity. The 1972 Winter selection of the Episcopal Book Club presents a pearl from among those treasures, in a fresh, modern translation: *Love Song* offers choice excerpts from the prestigious and voluminous *Confessions* of St. Augustine, Bishop of Hippo Regius (North Africa) from 396 to 430 A.D. Most Anglicans are familiar with passages from his *Confessions*, but it will do us all good to read this collection with the eyes of one who has only lately found St. Augustine. The translator and abridger is Sherwood Eliot Wirt, a journalist who fell in love with the Latin phrases of the holy bishop who has been revered for centuries by the Western Church.

St. Augustine's teachings had a far-reaching influence on all Church doctrine developed during the Middle Ages, and his

massive intellect and deep spiritual perception formed the backbone of Western theology. Living in parlous times (he died a natural death as the Vandals were besieging the gates of his see city), and confronted by heresies (he was a Manichaean before his conversion to Christianity and knew the heretic mind from firsthand experience), the Bishop of Hippo dealt with the ageless problems that confront every generation of Christians. The *Confessions*, written shortly before 400, are largely autobiographical and tell the story of his life until his conversion to Christianity — a wealth of earthy anecdotes interspersed with the spiritual insight of a mature Christian.

In these dangerous days when many Christians in high places are advocating change for the sake of change (they don't like to have it called that, but that's exactly what it is), and beating the drums for every new fad or fancy, because it is new, we Anglicans can rejoice that we don't have to listen to such folk,

at least not all the time: we can always turn our attention to the experience of centuries of Christian holy men and women who, in one way or another, have given us the fruits of their years of study, devotion, and meditation — Chrysostom, Cyprian, Francis of Assisi, to name a few; and, more recently, such worthies as Jeremy Taylor, John Donne, and the modern-day Evelyn Underhill and Dorothy L. Sayers. As a recent title of a Forward Movement book acclaims, we have “saints galore”. The saints have been where we must follow, and in such an important journey (safely out of this world and into the next), we need all the guidance that we can get, from Saint Augustine and all the blessed witnesses who have gone before us. They are the ones of whom we may ask the way to heaven, and, thanks be to God, they can tell us.

When *Love Song* was scheduled for its original publication, we were unable to fit it into our schedule, but, with a new jacket by Tom Goddard, and at the customary reduction in price for EBC members, the publisher was able to accommodate the Club with a special printing. The book will make a valuable addition to any Churchman's library, and, for that matter, a delightful present

for some friend who has not yet discovered St. Augustine.

EBC members may, for any reason, return a selection within ten days of its arrival. From the beginning, nineteen years ago, the Club has felt that nobody can tell very much about a book until he has not only looked at it but tried to read it. We all know that interests and likings vary with individuals, but even so the Club makes every effort to find the “best obtainable [books] in every phase of the Church's life and teaching”. If, however, a member should feel, in any instance, that the Club has failed him, the disappointing or unwanted book may be returned for credit — one of the distinct advantages of belonging to the Episcopal Book Club.

It will be remembered also that members get the Club's selections at a price far below that charged by bookstores or even discount houses — and that the meager profits help to keep both *The Anglican Digest* and Hill-speak alive — and trying to do worthwhile things for our beloved Church.

In looking for doctrinally sound and “entirely interesting” books, we always keep in mind the blessed man in the pew. When we heard recently that an aspiring author was told to keep his faith simple and his writing the same (good advice, but

JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1972 winter selection, *Love Song*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50; otherwise the selection will be billed to me at \$3.75 or \$1.20 less than the regular retail price.

If I should not wish to keep the winter selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Mailing Address

City, State, & Zip

Parish

seldom followed these days), we could not keep from thinking about the late Dorothy L. Sayers — how sound she was in everything she wrote and how readable. Regardless of the subject matter, the reader knew exactly what she was trying to say. It may be of some pleasure, therefore, to know that the Club's spring selection will be something, or rather some things, from the writings of that eminent author. It will be called *A Matter of Eternity* and may well be the most widely acclaimed selection ever made by the EBC.—From "Embertidings"



PREPARATION

I AM PRESENTLY a candidate for a Th.D. in seventeenth-century Anglicanism, and for several reasons: (1) that I may better prepare myself to serve my Lord as an Anglican priest; (2) that I may better understand the magnificent faith which Anglicanism has received and does proclaim; and (3) that I may be true to that faith — the real faith, once and forever delivered to the saints. It is an awesome matter to stand in that living tradition, which, in the face of current apostasy, needs to become more and more articulate.—A priest's letter.

The Anglican Digest

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COMMUNICATION

THE MAJOR communication problem in the Episcopal Church is not the Presiding Bishop; it is not the newspapers; it is not even the near destruction of the national Church's communications department: the major problem is the General Convention — it doesn't work.

Currently the Executive Council, which is in charge of the Church 98.7 per cent of the time, has sent teams to 91 of the 92 dioceses to find out what kind of national program Episcopalians want to be approved at the next General Convention.

That is a fine effort, and it has cheered many people to think that they may have a say in such matters, but in a properly functioning system, such an effort would be totally unnecessary; it has been made because the General Convention is ineffective and the Executive Council is unrepresentative.

If the General Convention were small enough, and met frequently enough, to be effective, it could discuss and deliberate over its own program and budget, but as things are now, every three years it must be presented with virtually ready-made packages, and it has time barely to make a few

changes and raise some hands. If members of the Executive Council were elected by the several dioceses, the Council would not have to send out 91 or 92 special teams to find out what the "grass roots" want: they'd know — and they'd know right well.

It's all so boring, and useless — unrepresentative bodies and impractical committees make decisions that nobody will support, spend months trying to sell them, and then lose when the people do what they want to do anyway.

The frustrating thing is that we Episcopalians have to spend so much time and effort just trying to maintain our own communications.

Meanwhile, the world goes on, our loneliness goes on, wars go on, and our society careens into the future on the wheels of a depressing materialism. People are turned off by the Church's internal struggles, and our own spiritual needs go begging.

We have grown so used to our internal communications (you-us) problem that we think it's a necessary part of our life in the Church. It isn't!

We need a national legislative body that allows for good fights, and good, representative decisions.—Taddled from *The Virginia Churchman*

PRIORITY

WE HEAR a good deal about something called the brotherhood of man, but there is no brotherhood of man unless there is first the fatherhood of God. If God is left out of our thinking, no man is any longer our brother. If God is ignored, every man becomes our competitor, our victim, or our enemy. The devil likes us to talk about brotherhood; he likes us to talk about love; he likes us to talk about peace — for he knows that we can be intoxicated with brotherhood or love or peace, and forget all about God, and wind up in hell. He likes us to talk about respectability, good taste, art, law observance, morality, and

helping others, for he knows that if we can keep preoccupied with these matters, we can forget God, and wind up in hell.

The fatherhood of God must underlie all else, and that is why Jesus directed our attention first to God. His law begins, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Our prayers tend to be concerned with ourselves or others, in sickness or trouble, but Jesus taught us to begin our prayer by saying, "Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven." —A parish bulletin

A MORNING PRAYER

Be with me, Lord at my rising in the morning. Have kindly regard to me, my Lord, and guide my actions, my words, and my thoughts. Keep me in the right path, that I may spend the day according to thy will. Give me reverence of thee and a repentant heart. Guide my hearing, that I pay no attention to backbiting, nor to untrue and foolish talk, but let my ears be alert for the voice of God. Watch my steps, that I go not about from place to place with idle mind, but united with the thought of God in my mind. Restrain my hands, that they be not ever seeking undeserved rewards, but let them be, as it were in service, offered to the Lord of this world, that the prophet's prayer may be mine. The lifting up of my hands shall be my evening sacrifice.

—Wales, tenth century, quoted in "The Priestly Life"

DEPARTMENTS

CORRECTION CORNER

■ The Right Rev'd Walter Cameron Righter (consecrated in 1972) is not the eighth Bishop of Iowa, but the seventh.

DISTURBING INDEED

■ Eighty-seven nuns and 16 laywomen will be authorized next month to assume the priestly function of disturbing Holy Communion in Roman Catholic churches on Long Island (New York).—*Associated Press* release

WANTED

■ For Eureka Springs: Retired pharmacist, permanently resident, to relieve the only druggist in town one or two days a week and at vacation time. Except for summer tourists and an occasional influx of hippies, the town is ideal in every respect; all seasons are moderate, fishing and boating facilities are nearby, etc., but more especially the local congregation (St. James) is a lively one and is cared for by a loving and sensible priest.

TOO TRUE

■ The Dean of St. Andrew's Cathedral Church, Jackson, Mississippi, set the tone for a

Jacksonville, Florida, symposium by defining infallibility in religious life. "In Roman Catholicism, it's the Pope," he said. "In the Baptist Church, it's the Bible; in the Episcopal Church, it's the way the previous rector did things."—A newspaper clipping

HEART SAD

■ Prediction for the year 1972: there will be 800,000 divorces in the USA. Within two years half of the newly divorced men and a third of the women will be married again; eventually four out of five men and three out of four women remarry, and half of them will again seek divorce. Already there are some 10 million "reconstituted" households made up of divorced or widowed parents and their children.—*The National Observer*

HEART GLAD

■ We have never had a more promising start to a new year than was seen last Sunday: virtually every child in the parish was in his or her appointed class; it appears that our people intend to raise their children to

be devoted and informed Christians. Your priests intend to exercise close supervision over all classes throughout the year, to see that the quality of instruction is maintained at as high a level as possible.—A parish bulletin

NO KIDDING

■ The New York Public Library (Fifth Avenue at 42nd Street) has 45 drawers of cards for the Bible alone. (Prostitute and witchcraft are currently the two most heavily used drawers.)

■ Found twice in the same parish bulletin: [The Epistle to the] Phillipians.

ALL IN THE FAMILY

■ Ecclesiastical names run in the family of the Rev'd Thomas Bishop, of Johannesburg, Province of South Africa: his great-grandfather was a Mr. Church who married a Miss Dean, and their daughter married a Mr. Bishop.—*Associated Press*

AMEN

■ Let the seminary, let us, remember that we are called to be faithful, not to be successful as the principalities and powers measure success. Whatever healing our battered society will ever find will come through men and women who know the Presence of God, who remember Him, who know where to

find Him, whose lives are given to help others to find Him and stand before Him who alone lives and reigns, Holy, Immortal, God for ever and ever.—The Dean of General Theological Seminary

■ People will support and defend the Faith, but not the faithless.—A parish bulletin

■ Our Lord says to be faithful, and I was — and He was, and I have found out that when members of the clergy stand up for the Faith that comes to us from the Apostles — as this Church hath received the same, they will have the respect and co-operation which they need to fulfill their ordination vows.—A worker-priest

■ In meetings of their House, the bishops are there to speak not for themselves, but, as successors to the holy Apostles, for faith (and practice) of the Church.—A parish bulletin

■ We should have a more representative membership of the Executive Council if those who are elected by the General Convention were required to account for their stewardship at the next triennial.—A member of the Council

FORTH AND BACK

■ The goal of education at [this seminary] is the growth of individuals whose quest for meaning and purpose has been under-

girded by a deeper comprehensive of the Christian heritage, and fully challenged by the hope of God's future. Students and faculty alike are asked to learn to practice with one another the skills of reflecting upon and interpreting their own needs and those of others. They come better to know themselves as accepted persons who can accept and care for their fellows.

—A seminary dean

Whatever happened to the sound idea that seminaries were expected to train men to be priests — skilled in the worship of God and the salvation of souls?

■ Seen on the notice-board of a Somerset [England] country church: "Tuesday, 29 August, Beheading of St. John Baptist. Funeral 2 p.m."—Pennyfields in the *Church Times*

About time, too.

■ "I think that we should go to a more disciplined program of giving."—The bishop of a diocese whose income has dropped

What about a more disciplined program of spending?

■ A church on the East Coast announced that its choir was to sing Mozart's "Missa [Mass] Brevis in F". The local paper headlined the item, MISS BREVIS IN F.

Commented a local priest, "It's a good thing she's not in G!"

ABOUT TIME

■ The 32-year-old priest, one of the "most uninhibited social activists and public demonstrators", who "solemnized the remarriage" of two equally well-known divorced persons, without attempting to obtain episcopal permission, as required by canon law, was by the Bishop of California indefinitely suspended (he may not perform any priestly functions).

■ A short time ago I enclosed a return card with the parish's weekly newsletter, by which its 700 addressees (both in and out of the USA) were asked to let me know if they wished to keep on receiving the bulletin; as of this date we have heard from 80% of them (along with several hundred unasked-for dollars). With special contributions made by the usual pledge envelopes, the bulletin "pays for itself". The editor does not try to be profound, or "intellectual", or even clever, but always straightforward in speaking about the Faith, the parish, the Church, the past, present and future.—A parish priest

Teach and practice the Faith; all else will follow; it never fails.

THANK YOU, SOMEBODY

■ The *Anglican Digest* told about a mysterious giver of money for students at the Uni-

versity of the South. As a seminarian at Sewanee in 1965 I received two such envelopes from New York. Inside, wrapped in brown paper, was \$20 in one and, some months later, \$15 in another. There was no note, no return address. The Holy Spirit knew I needed that money and somebody in tune with Him knew it, too.—A parish priest

COULD BE

■ A computerized piece of mail addressed to "Mrs. Episcopal B. Club" reached Hillspeak not long ago. We wonder — has "women's lib" gained control of the computers?

FOR THE RECORD

■ The General Convention Special Program (an outgrowth of the Presiding Bishop's 1967 Seattle address) and the National Committee on Indian Work (an arm of the Executive Council) each gave \$5,000 of the Church's money to the Indian demonstrators who, on last All Souls' Day, seized and damaged the offices of the U.S. Bureau of Indian Affairs in Washington, D.C.

HMMM?

■ If the present members of the Standing Liturgical Commission avow that they are not attempting to do away with the Book of Common Prayer, how

come, in the Proposed Calendar of the 1970 Green Book, the Commemoration of the First Book of Common Prayer, 1549 (9 June), included in the 1957 Proposed Calendar (Prayer Book Studies IX), is omitted? —A letter

GOOD QUESTION

■ If the saints have been commended for "standing so stiffly" for our Lord, must it now be a condemnation to do the same for His Church?

NAME CALLING

■ In our day anybody who believes the Faith is tagged a conservative. So be it. Where the Faith is concerned, it's a proud label. Though I am not much on labels, I would rather be called conservative (religiously speaking) than a "pseudo-modernistic, secular, humanistic, placatory, indifferent, naive, compromising, relativistic, revisionist, Heinz '57 variety-type-liberal".—A parish priest

CONFUSION CONFOUNDED

■ Just two weeks ago I attended our diocesan convention as a delegate and sat through hours of arguments about resolutions concerning the boycotting of iceberg lettuce, the denunciation of the use of aspirin and sleeping tablets by adults for fear that the example might lead

children to drugs, the refusal to buy anything made of chromium because it comes from Rhodesia, and similar "religious" topics. One resolution had something to do with GCSP but in the arguments and amendments I lost track of what we really did vote for.—A layman

HELD A LONG TIME

Twenty-eight British pilgrims of St. Francis, returning from a recent international and ecumenical pilgrimage from Aachen to Maastricht (in The Netherlands), were amused to find plastered on the windows of their railway carriage,, "Reserved for St. Francis".—Kathleen Holford in the *Church Times*

FAMILY RECORD

■ When William Allyn "Rip" Lang, a cottonseed oil manufacturer (he acquired his nickname as a University of Texas football hero), retired as Treasurer (19 years) of St. John's Parish, Corsicana (Diocese of Dallas), Texas, it was announced that the 100-year-old parish had had only three treasurers: "Rip's" grandfather, his stepfather, and "Rip" himself; that his ancestors had helped organize the Church there, had a hand in putting up the first (frame) and second (brick)

churches, had provided many of the memorials therein; that a son is a priest and another son (a dentist) has been a chorister, Church School superintendent, and vestryman; that his wife directs the Altar Guild, and that his six grandchildren are equally active in the Church.

THANK YOU!

■ *The Anglican Digest* costs only \$1.00 and is filled with good news and reminders concerning our beloved Anglican Communion. It is so worthwhile that I will personally refund your dollar if you think that I have exaggerated its worth.—A bishop's letter to his people

ALIVE AND WELL

■ We have had a remarkable festival. Though some critics think that the dear old Church of England is *in extremis*, the Diocese of Exeter can say that 13,000 people came into the Cathedral Church of St. Peter to worship during Christmas week, and that most of our parishes are reporting more communicants than for some years.—A letter

STILL AT IT

■ From a parish priest comes another computerized address label — it is addressed to "Mrs. Church Ascension".

JOHN KEBLE

Let us praise God for John Keble: priest, poet, and scholar, whose awakening to the apostolic faith helped save the Catholic character of our mother Church of England; holy man and worthy.

JOHN KEBLE was born at Fairford, Gloucester, England, 25 April 1802, was made a deacon in 1815 and a priest in 1816; he was Professor of Poetry at Oxford (1831-1841), Vicar of Hursley, near Winchester (1836-1866), and died at Bournemouth 29 March 1866, on which date he is commemorated in the Proposed Calendar of the American Church.

Cardinal Newman called Keble "the true and primary author of the Oxford Movement"; and the inception of that revival in the Church is generally dated from Keble's "Assize Sermon", preached at Oxford 14 July 1833, entitled "National Apostasy". [The Oxford Movement was a successful attempt to revive the primitive Catholicity of the Church; despite stormy opposition, it resulted in the promotion of home and foreign missions, frequent services, a high regard for the priestly life, and reverent ceremonial. — Ed.]

He was already famous for his volume of religious poetry, *The Christian Year*, published in 1827, and one of the classics of English devotional verse, several of which poems have become popular hymns (one of them: "Sun of my Soul", 1940 Hymnal 166). The college which bears his name at Oxford was opened in 1870. In the controversies that surrounded his work, Keble never gave in to bitterness or to cant. He had a childlike freshness and simplicity about him, and a sense of naturalness in his religious devotion and love of his Lord. He was particularly gifted as a spiritual counselor and confessor, as may be seen in his *Letters of Spiritual Counsel*, published after his death. Despite many rebuffs and reproaches from his ecclesiastical superiors, Keble remained loyal to the English Church and never wavered in his conviction of his inherent Catholicity. —Taddled from *Prayer Book Studies IX*

BY WILL AND DEED

★ Alice E. Moulton, a widow, left \$20,000 each to (1) Saint Stephen's Parish, Baker, Oregon, where her family had ties and where she lived at the time of her death, and (2) the Episcopal Actors' Guild, New York City, in which she was actively interested while living in New York.

★ The late Ina M. Clark, 78-year-old widow of a Detroit dentist, and a communicant of Christ Church, Grosse Pointe, in the Diocese of Michigan (during her husband's lifetime, they were communicants of All Saints' Church, Detroit), whose fortune was largely inherited from a relative who owned large pieces of railroad property in the East, left \$500,000 to the Diocese of Michigan, \$200,000 to St. Anne's Mead, Southfield, Michigan, a residence facility for senior citizens, and \$100,000 to St. Peter's Home for Boys, Detroit (both St. Anne's Mead and St. Peter's Home are affiliated with the Diocese of Michigan).

★ Christ Church Parish, Lexington, in the Diocese of West Missouri, has received a bequest of \$5,000 from Mrs. Frank At-

will, a communicant of the parish for many years and a resident of nearby Richmond.

★ Charles M. Jones, Sr., confirmed in recent years and a faithful communicant, left St. Paul's Parish, Albany, Georgia (of which his son and namesake is a former Senior Warden) \$5,000 for an endowment fund.

★ St. John's Parish, York, in the Diocese of Central Pennsylvania, has been left a trust fund of \$15,000 by Harry VanDyke Adams, a vestryman, to further the Christian education (at the Philadelphia Divinity School or the Virginia Theological Seminary) of any vestry-chosen York County student.

★ Jackson Burgess, son of the late Charles F. Burgess, who invented the dry cell battery and was a confrere of Thomas A. Edison and Henry Ford, a vestryman and now Senior Warden of St. Luke's Parish, Fort Myers (Diocese of Southwest Florida), has paid off the remaining \$140,000 mortgage of a four-year-old debt of \$350,000 on a \$600,000 new church and parish house, with the understanding that the revenue (\$1,400 a month) thus released would be used for Christian service to the parish and community.

★ Miss Belle Eckles left to the Church of the Holy Faith, Sante Fe, New Mexico, of which par-

ish she was a lifelong and active member, approximately \$113,000 in bonds and property.

★ Walter Weaver, a lifelong resident of his community, named St. Luke's Parish, Mechanicsburg, in the Diocese of Central Pennsylvania, as the sole residuary legatee of his estate (the parish has received \$21,800). A crippled victim in his early twenties of multiple sclerosis, he was nevertheless a regular communicant at the early Sunday Eucharists until hospitalized in his sixties.

★ The late William Charles Downer, who was made a priest of the Church in 1927 and was sometime chaplain at St. Michael's Farm for Boys, Pica-yune, Mississippi, left that institution approximately \$40,000, as did Mr. and Mrs. Elmer Lawrence Nelson, who were killed in the Gulf Coast Hurricane Camille (August 1969) and whose will was found in a box in a ditch about three weeks later. St. Michael's aids boys whose problems or environment have made them the concern of juvenile courts and officials; of the 173 "graduates" only four are known to have had any additional difficulties with the law. It was founded in 1954 and a few years ago was taken over by the Congregation of St. Augustine.

★ Edmund J. Aylward left his home parish, St. Thomas', Neenah-Menasha (Diocese of Fond du Lac), Wisconsin, \$10,000, which, with an additional \$5,000 raised by his friends, enabled the parish to become debt-free and the ten-year-old \$300,000 church to be consecrated.

★ A short time before her death, Mrs. Frank Kemp gave Grace Church, Massies Mill, in the Diocese of Southwestern Virginia, some \$6,000 in stocks.

★ All Saints' Parish, San Francisco, in the Diocese of California, has received \$25,000 from the estate of Claude E. Emery, M. D., first president of the Northern California Branch of the American Church Union, and a long-time member of that parish.

★ From the Arthur Vining Davis Foundations, Kenyon College, Gambier, Ohio, has received \$50,000 for general support, and \$10,000 has been given to the Episcopal Theological Seminary of the Caribbean for a special program to combat drug abuse.

★ Miss Ida Rose Goodman left \$150,000 to her home parish (since 1958), St. Martin's, Charlotte, in the Diocese of North Carolina.

★ In the Diocese of Kansas, St. Andrew's Parish, Emporia, has received \$101,000 from the es-

tate of Miss Mary Ellen Neill, a Methodist, because of continuing help and comfort given her by the local priest following the death in 1962 of her maiden sister, who was a communicant of the Church; and the Church of the Covenant, Junction City, has received \$10,000 from the estate of a long-time communicant, Marie Kennedy, who also left \$5,000 to nearby (40 miles westward) St. Francis Boys' Homes, Salina, in the Diocese of Western Kansas.

★ The General Theological Seminary, New York City, has received \$10,000 for its scholarship fund from Mrs. Maxwell Josephus Williams, on the fiftieth anniversary of her husband's graduation (he was with parishes in both New Jersey dioceses, retired in 1946, and died in 1963); and \$67,000 from the 97-year-old General Motors magnate, Charles Stewart Mott, of Flint, Michigan, to provide the capital amount of a gift which he had made annually.

★ During the fiscal year ending 31 August 1972, the University of the South, Sewanee, Tennessee, received bequests (some are partial payments pending liquidation of estates) totaling \$594,576; gifts from all sources, including alumni and individuals in 622 contributing parishes, came to \$1,889,896.

★ A gift of \$30,000 has been made to the Diocese of Arkansas for its Episcopal Church Home Fund by the Adkins-Pheips Foundation of Little Rock; the Fund was started with a \$3,000 contribution from the Episcopal Churchwomen of the Diocese.

★ An anonymous donor of \$250,000 to the Episcopal Church of Scotland has specified that one-quarter of the sum be for the Aged and Infirm Clergy Fund, for a clergy group-endowment insurance plan (it would give a retiring priest a lump sum to buy a house or make other financial provisions for his period on pension); another quarter for the Home Mission Fund, and the remainder to various Church projects. The gift is thought to be one of the largest sums, if not the largest, ever received by the Scottish Church from a living donor.



If sound religion were transmitted to their children by well-instructed and convinced parents, it could not be done better nor with more enduring effect. . . . The plain fact is that many parents are so ill-instructed in matters of the Faith, that they are unable adequately to transmit it to their children, even if they would.—The Bishop of Canberra and Goulburn (Australia)

DROP THAT STENCIL

A European public relations firm mailed letters to all monasteries in Great Britain: one of them, addressed to the Augustinian Dean of Gainsborough, came back marked ADDRESS UNKNOWN; a penciled note advised that the monastery was closed in 1540.—*The Record* (Diocese of Michigan)

THANKFULNESS

Jane: "My Sunday School teacher asked me all about my family and did I have any brothers and sisters."

Mother: "It was nice of her to take such an interest in you. What did you tell her?"

Jane: "I said I was an only child, and she said 'Thank goodness.'"—A diocesan paper

NEW TRINITY

Three-year-old Willie learned in Sunday School about the Holy Trinity, and decided to share his knowledge with his little brother. His mother, walking through the play area, overheard Willie's version of the Holy Trinity:

God, the Mother; God, the Son; and God, the Hungry Ghost.—A parish bulletin

UNFORTUNATE TRY

The rector of a city parish received two tickets for the opera from one of his parish-

ioners. Finding that he was unable to go, he rang up some friends and said: "An unfortunate dinner engagement keeps me from attending the opera tonight; could you use two tickets?"

"We'd be glad to do so," was the reply, "but we are your unfortunate hosts tonight."—A parish newsletter

COMMUNICATION

The Sunday School class had studied about Noah and the ark; suddenly one boy whispered to another, "Boy, what fishing!" The other boy said, "And only two worms!"—A parish bulletin

BIGAMY?

On one of his visits to the Diocese of Lebombo (Province of South Africa), a former Archbishop of Cape Town was given two battle-axes of local tribal pattern and workmanship. In passing through customs on his return the Archbishop was warned that, as they were technically dangerous weapons, he ought to receive police permission to retain them. Accordingly, he wrote to the local police and received the following reply: "Permission is hereby given to the Archbishop to keep two battle-axes in his house."—Taddled from *Seek* (Province of South Africa)

A TOUCH OF HISTORY

The following has been taddled from An Outline History of the Episcopal Church, by Frank E. Wilson, revised by Edward R. Hardy, and used by the kind permission of the copyright owners, Morehouse-Barlow Company, 14 East 41st Street, New York City 10017, publishers of Bishop Wilson's indispensable Faith and Practice and The Divine Commission.

THIRTEEN years before the Pilgrims landed at Plymouth Rock, the Church of England was at work in Virginia. To be sure, there had been touches of English Christianity on the North American continent even before then, but nothing permanent had resulted. As early as 1579 Sir Francis Drake's *The Pelican* (re-named *The Golden Hind*) had paused on the Pacific coast near San Francisco and the chaplain had conducted a service from the English Prayer Book for the benefit of the crew. (A huge cross in Golden Gate Park now commemorates the first Christian service in the English language offered in this country.) Six years later came Sir Walter Raleigh's ill-fated attempt to colonize Virginia, leaving us only the pathetic account of the baptism of an Indian convert named Manateo and the birth and baptism of the little Virginia Dare — in all probabili-

ty the first white child to be "received into the congregation of Christ's flock" in North America. In 1605-1606 some Churchmen enjoyed a temporary settlement on the coast of Maine but, after a few years, they failed to survive the rigorous climate and the equally intemperate antagonism of the Puritans who followed them.

In 1607 success was finally achieved at Jamestown, Virginia. Under a charter from King James I a band of sturdy colonists disembarked, bringing with them a priest of the Church of England in the person of the Rev'd Robert Hunt. The people came for the dual purpose of establishing a colony and converting the Indians to the Christian faith: in the former they were successful; in the latter, they suffered the fate of many other missionaries to a savage people. One of their first concerns, however, was to erect a rustic altar in the dense

forest where they might receive the Holy Communion at the hands of "good Master Hunt our preacher". The settlement was one more extension of the Anglican branch of the Holy Catholic Church which was officially known for a thousand years as the Church of England.

Just how and when Christianity came to the British Isles is something of a question. A fine old tradition carries it back to the first century and Saint Joseph of Arimathea. We know certainly that the British Church was enjoying an independent life at the beginning of the fourth century, that it merged with the Roman Mission introduced by St. Augustine, and, in the seventh century, that it took to itself the title of the Church of England which it has retained ever since. Through the troubled years of the Reformation it continued as an unbroken lineal descendant, in faith and order, of the original apostolic Church.

The Virginia settlement was a colony of English Churchmen, and when other priests were imported from the homeland, the Church of England became the established Church. In 1619 delegates from the several counties formed the General Assembly, the first representative legislative body on the continent. It made the laws for

the colony, including some which regulated the religious life of the people, which were, as might be expected, consistent with a community which recognized an established Church in the seventeenth century. Fines were imposed for non-attendance at Church services; members of the clergy were directed to officiate Sunday morning and afternoon, were to report their official acts annually to the Governor, and were to use the discipline of the Church for the repression of drunkenness and "all ungodly disorders" (they met quarterly to decide which sinners deserved the greater excommunication); "excesse in apparell" was to be discouraged by assessing men for public contributions on the basis of the clothes which they and their wives wore to church.

As the colony developed, Puritans and Quakers were admitted, but while they were taxed for the support of the established Church, they were not abused for their religious differences. The establishment in Virginia was not a persecuting type, neither was it a nursery of spiritual zeal: religious life was devout and serious, but it lacked the enthusiasm and initiative required by the changed conditions following the Revolutionary War. Moreover, the Church had no central

organization; the laity did what they could in parish vestries and the General Assembly, but a Church without a bishop had no one who could confirm or

ordain, and the commissaries whom the Bishops of London appointed after 1689 did not have sufficient authority to be of any real help to the clergy.

Maryland was professedly a Roman Catholic venture. Lord Baltimore, a fine Christian gentleman, secured a charter from the English king which enabled him to send over a small group of settlers, accompanied by two Jesuit priests. In 1636 he issued orders to the governor of the Maryland colony not to molest "any person professing to believe in Jesus Christ"; accordingly in 1649 the Assembly adopted its famous Act of Religious Freedom which granted liberty of conscience to all except disbelievers in the Holy Trinity. For that act the Maryland colonists have been called the original champions of religious freedom.

Certainly we do not wish to be hypocritical of any gesture toward religious toleration in those intolerant days, but it is only fair to say that any other policy would have been quite impossible in the reign of Charles I of England and of the Commonwealth which followed him. The credit for the first voluntary experiment in religious liberty probably belongs to Roger Williams in Rhode Island. There were very few Roman Catholics in Eng-



THE LORD IS
GRACIOUS
HIS MERCY IS
EVERLASTING
AND
HIS TRUTH
ENDURETH
FROM
GENERATION
TO GENERATION

PSALM 100:4

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land at the time and the growth of the Maryland colony was not supported; other elements entered until the Roman Catholic section was reduced to a small minority of the total population, and towards the end of the seventeenth century the old charter was abrogated. That change brought with it the establishment of the Church of England and, as in Virginia, the payment of the clergy by taxes assessed in tobacco.

Most of the colonies were born in some sort of religious atmosphere, and the Carolinas were no exception, although commercial motives were prominent. The settlement began in 1670 but not until 1681 was Charleston provided with a church and a priest. The establishment was introduced some years later and the colony divided into ten parishes; several members of the clergy earned

distinction for their work as missionaries among Negroes and Indians. In North Carolina, Churchmen were fewer, and at the close of the colonial period the Church was still struggling for a foothold.

Things were different in Georgia. It was a philanthropic venture organized by James Edward Oglethorpe in 1732 as a refuge for imprisoned debtors in England. The barbarous laws of that period permitted the debtors to be thrown into prison and made incapable of discharging their obligations — even if they really wanted to do so; out of pity for their languishing and intolerable condition, Oglethorpe sought to provide them with a fresh start in the New World. A priest of the Church of England accompanied the first expedition as chaplain; he was soon succeeded by another, and then came the

IN THE SPIRIT

“Our Father” indicates a *filial spirit*,

“Thy Kingdom Come” an *expectant spirit*,

“Thy will be done” an *obedient spirit*,

“Give us this day our daily bread” a *dependent spirit*,

“Forgive us our trespasses” a *contrite spirit*,

“As we forgive those who trespass against us” a *forgiving spirit*,

“Lead us not into temptation” a *watchful spirit*,

“Thine is the Kingdom, the power and the glory” an *adoring spirit*.

—A parish bulletin

famous brothers, Charles and John Wesley, who to the end of their lives were also priests in the Church of England. A spiritual regime was set up that was so impossibly rigid that the people rebelled. Charles Wesley soon returned to England, and his brother was not long in following. The equally famous George Whitefield took a try at it with his marvelous preaching powers and built the Bethesda Home for orphans, which was a real blessing to the colony. Progress was desperately hard, and thirty years after the first settlement a missionary reported that the people "seem in general to have but little more knowledge of a Saviour than the aboriginal natives". Only two parishes, at Augusta and Savannah, survived the Revolutionary War.

All the work in the colonies was technically under the supervision of the Bishop of London. Bishop Compton started the custom of appointing "commissaries" to represent the distant chief pastor as far as they could. The energetic James Blair served as one in Virginia for fifty years — one of his first achieve-

ments was the opening of William and Mary College in 1693; another famous commissary was Thomas Bray, who spent only a short time (1699-1700) in Maryland, but whose main interest was the missionary work of the Church at home and abroad; he had already founded the Society for the Promotion of Christian Knowledge, whose first activity was the provision of libraries and religious education material for the colonial clergy. In 1701 he followed this up with the Society for the Propagation of the Gospel — the "Venerable Society" which, until the Revolution, sent out and maintained missionaries wherever needed in the colonies. The S.P.C.K. and S.P.G. still flourish as educational and missionary agencies of the Church of England. It is impossible to exaggerate the service rendered to the colonial Church by the S.P.G. Through thick and thin its interest never flagged, and Thomas Bray (commemorated in the Proposed Calendar on 15 February), always devoted to all good works, deserves a prominent place among the founders of the American Church.



The devil sleepeth not, neither is the flesh as yet dead; therefore cease not to prepare thyself for battle, for on thy right hand and on thy left are enemies who never rest.—Thomas à Kempis

WHAT CAN BE DONE ABOUT IT

THE *Anglican Digest* is going to many parts of the world (over 6,000 copies outside the U.S.A.; about 185,000 inside), and, as might be expected, we hear from "all sorts and conditions" of good Christian folk, many of them regularly. They send us parish bulletins and newspaper clippings (often with enlightening annotations), write us letters and send us copies of letters that they have written and received, call us by telephone, and come to see us. Many of them have become close friends, if only by mail.

We hear from statesmen, housewives, teachers, vestrymen, physicians, prisoners, seminarians, members of the clergy (big fry and small), young people, business executives, publishers, and now and then a TV or movie star. They write about anything and everything, but in one way or another always about the Church.

After the Seattle and South Bend General Conventions, people complained about the Special Program that has sapped the Church's resources and taken money from Christian missions. Then came the 1970 Conven-

tion at Houston and the Green Book that has upset people more than anything else. That was followed by the meeting of the House of Bishops in New Orleans when so many successors to the holy Apostles astonishingly supported the Hong Kong idea of having female priests. Along with all of that was the COCU plan to unite with some Protestant bodies.

Those matters, and more, are of serious concern to the faithful, especially the laity, who are asking what can be done to stop such foolishness and get the Church, officially if not actually, back to its centuries-honored mission of worshipping God and saving souls. They also write us about local matters — a wild priest who has alienated most of the congregation, or an even wilder bishop who is doing the same to his diocese. Because of such goings on, some say that they are changing their wills — leaving out the Church entirely, or seeking ways to assure the proper use of their benefactions. (Never do we hear a complaint about the laity, and that should indicate something.) Once in a great while some-

body will opine that TAD is one-sided and that it does not give sufficient ear and ink to "the other side". We can reply that the *Digest* does indeed reflect the feelings of its readers, at least the ones we hear from and, bless their hearts, who support more and more their communications with TADollars.

What bothers our correspondents is the great threat to the faith of the Church and the wholesome practice of the same. Almost always the basic question is, "What can be done about it?" We know that our replies are inadequate (who has specific answers to all the problems that plague the Church today?) and often tardy, but they are made with respect, sympathy, affection, and honesty.

Lately we have been suggesting that they make their complaints known to their diocesan deputies to the forthcoming General Convention, especially to the laymen, so that when the Louisville Convention assembles next October, their deputies will be well acquainted with their feelings. (The Bishop's office can supply names and addresses.)

For some time we have been suggesting, as we have long been taught, that we pray regularly and fervently for our bishops, priests, and seminaries (and thereby future priests and bishops). To that good purpose *The Anglican Digest* is currently suggesting special prayers for the Ember Days at the Four Seasons, even though the Stand-

Ye shall . . . pray for the ministers of God's Holy Word and Sacraments.

A PRAYER FOR THE SPRING EMBER DAYS

*Being the Wednesday, Friday, and Saturday
after the First Sunday in Lent, or, respectively,
in this year of grace, 14, 16, and 17 March.*

ALmighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

Book of Common Prayer

ing Liturgical Commission is pushing for their removal from the Church's calendar. We all know that prayer can work miracles, and that at least a few of them may be required to set the Church aright. "Ye shall . . . pray for the ministers of God's Holy Word and Sacraments."

Pray also that both clerical and lay deputies to the General Convention will be inspired to remove any obstacles to apostolic unity and concord, and that the Church may be conformed to the purpose and likeness of God's Son.

Pray, brethren, pray.

Write, brethren, write.



HOLY CODE

IN THE days of my omniscience, while a seminarian, I used to smile indulgently at the dramatic performance of the rector of a large parish in New York City when he read the Ten Commandments at a celebration of the Holy Communion, and I thought it amusing when a classmate quipped that the proclamation of those admonitions and prohibitions at such a time was analagous to the declaration of martial law at a love feast.

Later, as rector of a parish and entrusted with the religious education of my people, I real-

ized how necessary it was to remind them of the divine origin of much of the moral code which undergirds our society, and thereafter I read the Commandments as directed by the Book of Common Prayer.

Today, having observed the accelerating movement away from traditional Christian morality, especially by our young people, and having discovered that many of them are ignorant of the origin of the Decalogue (they think that the moral code is merely the moral consensus of a now extinct type of society — one that can be discarded with impunity), I wonder at the indifference of the Church to reassert in unmistakable fashion that God has laid down definite moral guidelines. Archbishop Cranmer is to be praised for his perception in including the recitation of the Decalogue in what he intended to be the principal act of public worship in the Church. What a pity that so many of our priests neglect it! —A letter



A great deal of stupidity passes as profound wisdom and all unchallenged, but there is no reason why Christians ought to fall for it, or to tolerate quietly the arrogance of fools.—A parish bulletin

SAINT JOSEPH

ALL THAT is known about Saint Joseph (feast day, (19 March, in the proposed calendar), husband of the Blessed Virgin Mary, and the foster-father of Jesus Christ, is found in the gospels. He was of the house of David, a carpenter or builder by trade, an "upright man", and there is no reason to suppose that he was other than a young man when he became betrothed to Mary. His distress at finding her with child was dispelled by an angelic vision, and he took her to wife. After the birth of Jesus at Bethlehem, Joseph was warned from heaven in a dream, first to flee with Mary and the Child to Egypt

in order to escape Herod, and afterwards, when Herod was dead, to return to the land of Israel; but he feared Herod's successor in Judaea, and went on to Galilee, where they took up their abode at Nazareth (St. Matt. 1:18-25, 2:13-23). The episode of the twelve-year-old Jesus being lost on the way back from the Passover at Jerusalem (St. Luke 2:41-48) again shows Joseph faithful in his capacity as guardian and help-mate. It is not known when he died, but clearly it was before the crucifixion of Jesus (cf. St. John 19:26-27).—Taddled from *The Penguin Dictionary of Saints*, by Donald Attwater

A Prayer for Saint Joseph's Day (19 March) and all Fathers

ALMIGHTY and most loving Father, who didst entrust thy dearly beloved Son and his Virgin Mother to the gracious care of thy servant Joseph: Grant that all fathers, mindful of their sacred trust, may, by precept and example, bring their charges to increasing stature and wisdom, in favour with thee and thy whole creation, but more especially like unto thine only begotten Son Jesus Christ, by whom we are accounted thine own children and inheritors of thine everlasting kingdom: through the same blessed Saviour of us all, who with thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. *Amen.*

GAIN AND LOSS

BY OUR count 872 men and women will be entitled to seats in the House of Deputies when the General Convention meets next autumn in Louisville, Kentucky; the number may be larger than that — more than 900 now that the Philippines are three dioceses, and if Mexico is enlarged, as planned, from one to three dioceses, and Los Angeles is divided into two (a total of five new dioceses). The General Convention may appear to be a legislative body, but more and more it is becoming an audience before which small but clever and powerful groups plead their causes and make their cases.

Nothing of the sort was contemplated when the American Church was organized in 1789: two bishops and 36 deputies were at the first meeting. Attendance for years was so poor that the Convention of 1808 sent a "solemn and affectionate" address to the several Churches asking them to send deputations.

Some find the vast size of the House of Deputies an advantage: to have a proposal accepted and financed is usually easier than to obtain its approval in the course of a debate. The loss of debate is part of the penalty

for size: discussion is severely restricted in an assembly that approaches 1,000 people; even so, when the Convention met in Houston in 1970, the Deputies, by a single act, added 96 members to their body.—A parish bulletin



HOMILY

IN THE library of Old York Cathedral in England there is a homily (teaching) on the meaning of Baptism and Confirmation, which reads as follows: "In Baptism he was born again spiritually to live; in Confirmation he is made bold to fight. In Baptism he receives remission of sin; in Confirmation he increases in grace. In Baptism the Spirit of God made him a new person; in Confirmation the same Spirit defends him in dangerous conflict. In Baptism he was washed and made clean; in Confirmation he is nourished and made strong. In Baptism he was chosen to be God's son; in Confirmation God gives him His Holy Spirit to be his guide, to instruct and perfect him, that he lose not by folly the inheritance to which he is called."—A parish bulletin

HERE AM I

I OFTEN hear the words, "Have you a curate for our parish, your Grace? We need one badly." I believe my right answer would be, "Have you a man for me to ordain from your parish? How many men from your parish have come forward for ordination during your time?" Those questions are not for the vicar alone, but for the whole parish, priest and people together. Where there is in a parish an alive Christian community, deep in its devotion and outgoing in its service, there is the atmosphere in which God's calls are heard and answered.

Just now there is a shortage. We partly can see causes which account for it. Firstly, there has been in recent years a growing emphasis on the role of the laity in the Church and on the importance of the layman's calling. That is wholly right, but it has sometimes been carried so far as to belittle needlessly the role of the priest. Secondly, there has been at the same time genuine perplexity about the role of the priest in the modern world, and many men filled with the spirit of service to God and their fellows have been led to find fulfillment for a priestly instinct in

the lay life as teachers, social workers or psychiatrists. Thirdly, there has been perplexity about Christian belief since we are living in times of intellectual turmoil in which many people are wondering what, after all, is true. A spirit of uncertainty, a loss of nerve about Christian belief, has caused many to shrink from the commitment of ordination.

We must acknowledge all those facts realistically and be grieved by them; but then we must face them as Christians who stand near to the Cross of Christ and the Resurrection of Christ, and therefore face them with an understanding faith and joyful hope. Concerning the role of the priest, we must combine our gratitude for the revival of the laity with a new vision of what the priest can be towards the laity as an expert teacher whose real knowledge of the things of God goes with his being a man of God. Concerning perplexities about faith, we must remember that they are not a new phenomenon in the history of the Church, and through the facing of them there can come a deeper grasp and a recovery of nerve.

I believe that is what is happening in our Church. After a dose of the more negative aspects of the "new theology" we are discovering how to sift the positive from the negative and enrich our power to present the Christian faith with joy and certainty. As we recover a joy and serenity of faith, which are all the deeper for having faced dark nights, I am sure that I shall often hear not only "Have you got us a curate?" but also "Here is a man who knows that he is meant to be a priest — 'God's man for good — and others.' "—The Archbishop of Canterbury, in his *Diocesan Notes*



GOD KNOWS

GOD has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission; I may never know it in this life, but I shall be told it in the next.

I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good, I shall do His work. I shall be an angel of peace, a preacher of truth in my own place while not intending it — if I do but keep His commandments.

Therefore I will trust Him. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; if I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends, He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me — still He knows what He is about. —John Henry Newman



VESTRYMEN

BECAUSE members of a parish commit much of their responsibility to the vestry, the choice of vestrymen ought to be of paramount concern to them. They ought to seek out committed and skillful laymen for the office, encourage them to accept the office, and work towards serving the Lord, His Church, and His people. In large measure, the witness of any parish depends upon the devotion, skill, and sacrifice of its vestrymen. — The Dean of West Missouri's Cathedral Church and Parish



Never put a question mark where God has put a period. —*Praying Hands*

CURSE

A SALTY pagan, full of the juices of life, is a hundred times dearer to God, and also far more attractive to men, than a scribe who knows his Bible, who can discuss religion gravely, who runs to church every Sunday, but in whom none of which results in repentance, action, and above all, death of self. He is simply accumulating corruption, and his knowledgeable Christianity and his religious sentiment are nothing but phosphorescent putrefaction, which only a poor layman could consider to be divine light. A terrible curse hangs over the know-it-all who does nothing — and also over the theologian who is only a theologian.—A parish bulletin



FIRST

TRINITY Church, Apalachicola, in the Diocese of Central Gulf Coast, is believed to be the first prefabricated building in the United States; in 1838 the church structure was built of white pine in New York City and shipped in sections in a square-rigged sailing vessel, and put together with wooden pegs upon arrival

(building materials were scarce in the area at the time). In 1938, on the 100th anniversary, members remodeled and repaired the building, but it remains essentially the same as when it was built, and the original cypress-hewn altar and pews are still intact and in use.—*Central Gulf Coast Churchman*



✠ Rufus Crosby Kemper, Sr., 80, Kansas-born member of a prominent banking family (a grandfather, Rufus Crosby, came from Maine by oxcart and started a store and bank at Valley Falls, 40 miles NE Topeka, which buildings the Indians burned), who took over a small Kansas City bank of three employees and \$600,000 in deposits and built it up to over 700 employees and deposits of \$366 million (his father and later his brother were chairmen of the largest bank there), and who, by association with various industries and enterprises, became something of a Kansas City institution; from St. Andrew's Church, in the see city of West Missouri.

✠ The Right Rev'd Tan Sri Roland Koh, Bishop of West

Malaysia (a mission from the See of Canterbury, with diocesan headquarters in Kuala Lumpur, Malaysia, which was created in 1970 when the eleven states of West Malaysia were brought under one jurisdiction), educated in the United States and China and ordained to the priesthood in 1941, who was consecrated (1958) Assistant Bishop of Singapore, appointed Lord Bishop Suffragan in Kuala Lumpur in 1961, translated to Jesselton (North Borneo) in 1965, and again translated in 1968 to Sabah (North Borneo) where he was born, of Chinese parents (the title "Tan Sri" was given him as a mark of respect by the Moslem government of West Malaysia); his death followed a stroke suffered in Philadelphia while he was touring the United States seeking support for his missionary projects in Southeast Asia.

✠ Jerome Hill, 67, grandson of the railroad financier, James J. Hill, who turned from music to the study of art (his paintings are in many public and private collections, including the Museum of Modern Art) and the production of biographical movies (his "Grandma Moses" was nominated for an Oscar; his full-length "Albert Schweitzer" won the Academy Award), who gave both personal and financial

encouragement to younger experimenters in the film arts; from St. James' Church, Manhattan.

✠ Crosby Field, 83, engineer, inventor of the continuous method of making steel wool and a continuous process of freezing (he held more than 140 patents), and manufacturer (Brillo); from Christ Church, Bay Ridge, Brooklyn (Diocese of Long Island), of which parish he had been a vestryman.

✠ Benjamin Rowland, Jr., 67, painter (his water colors hang in many art museums), collector (his Oriental art was recently given to a London museum), art critic, historian (he was an authority on the art of ancient India, medieval Italy, and modern America), and author, who began teaching at Harvard upon his graduation there in 1928, became professor in 1950, and the first Gleason Professor of Fine Arts in 1960; from the chapel of the Monastery of St. Mary and St. John (S.S.J.E.), Cambridge, Massachusetts.

✠ Sister Marie Helen, 79, a Pennsylvania-born and -trained graduate nurse who spent most of her life looking after other members of the Community of the Transfiguration; from the chapel of the Mother House, Glendale, Ohio, in the 42nd year of her profession.

✠ Philip Hubert Frohman, 84, Roman Catholic son of New York theatrical folk, who designed some fifty churches, including Maryland's cathedral church, the chapel of Trinity College, Hartford, Connecticut, and who, for 51 years, was the architect of the Cathedral Church of St. Peter and St. Paul, Washington, D.C. (the first chapel was built between 1907 and 1912, according to plans of the original architects, George Bodley and Henry Vaughan; after their deaths he took over, revised and perfected the design, and enlarged and strengthened the building); in the Cathedral's Chapel of Saint Joseph of Arimathea.

✠ Brother Anthony, 80, Chicago-born member of the Society of St. Francis, who joined the American Order when it was only five years old (then located in Wisconsin) and he 32, to become, after the Founder, the first member to persevere in the Religious Life; from Little Portion Friary, Mt. Sinai, Long Island.

✠ Mrs. Paul Cassard, 67, Washington (D.C.)-born widow of a naval captain, who was for many years associated with the three women of Trinity Parish, Wall Street, New York City, who founded (with 82 books) the remarkable lending Library of St. Bede, one

of the best ecclesiastical collections in the country, which was for more than twenty years housed in the basement of an apartment building on East 72nd Street and which helped her win the distinguished Keble Award in 1961, and which, in 1967, was given, along with its endowment of nearly \$30,000, to the University of the South, where it is now separately maintained in the new Jessie Ball Du Pont Library; from the Church of the Resurrection, Manhattan, where only two weeks before the funeral of her husband was held.

✠ Neil Hosler McElroy, 68, who upon graduation from college in 1925 went to work in the advertising department of Procter & Gamble Company, rose to become (1948) the firm's president and (1959) chairman of the board (during his advertising and promotion days, P. & G. was probably the biggest-ever sponsor of soap operas), and was for 23 months Secretary of Defense during the second Eisenhower Administration; from the Church of the Advent, Cincinnati, in the Diocese of Southern Ohio.

✠ John Adams Pinckney, 67, IV Bishop of Upper South Carolina since 1963 and a priest since 1932, who had planned to retire 31 December; from Trinity Church, Columbia,

South Carolina. (Bishop Pinckney's body is the sixth one of a bishop to be buried in Trinity Churchyard, which faces South Carolina's State Capitol building. In only one other cemetery have more bodies of bishops been interred: seven in Sewanee, Tennessee.)

✠ Miriam Hopkins, 69, Georgia-born actress whose 1921 ankle-break turned her from ballet to musical comedy (the chorus of the first "Music Box Revue"), stage plays, and on to California where she became one of Hollywood's top stars (over 35 movies) in its most glamorous era; from the Church of the Incarnation, New York City.

✠ Harry S Truman, 88, 33rd President of the United States; by the Rector of Trinity Parish, Independence (Diocese of West Missouri), in whose church he was married and his wife and daughter baptized and confirmed (the former was a long-time active member of the altar guild and the latter sang in the choir).

✠ William Paul Barnds, 68, Junior Suffragan Bishop of Dallas since his consecration in 1966, once a Methodist minister (Missouri-born), who was ordained priest in 1933 (his first cure was All Saints', Nevada, in the Diocese of West Missouri, where the Episcopal Book Club and *The Anglican Digest* were

later "born"), father of a priest and father-in-law of another one; from Trinity Church, Fort Worth, Texas, of which parish he had once been rector.

✠ Paul Foster Clark, 80, who was born in Dayton, Ohio, went to work in Baltimore in 1917 for the John Hancock Mutual Life Insurance Company (three years later he was selling annually more than \$1-million worth of mortgage-protection life insurance), became president in 1944, chairman in 1957, and retired in 1963 — 46 years with the same firm; from All Saints' Church, Brookline (Boston), Massachusetts.

✠ Bromwell Ault, 73, Ohio-born chemical corporation (inks and varnishes) executive, director and former president of the Episcopal Church Foundation; from Christ Church, Glendale, in the Diocese of Southern Ohio.

✠ Robert Barney Walker, 59, who worked his way through Cape Vincent's (N.Y.) high school (it took five years because he had so many outside jobs), went to New York City during the depression and found work as a cigar clerk in a drug store, later (1937) landed a job as route salesman in the Bronx with American Tobacco (Lucky Strike, Pall Mall, Tareyton), worked his way to the top

(chairman and chief executive officer) of the tobacco company (now American Brands, with 1971 sales of \$782-million), and turned it into a conglomerate that today markets such products as Swingline staplers, Jergens toiletries, Sunshine biscuits, and Jim Beam whiskey; from St. Paul's Church, Darien, Connecticut.

✠ Philip Thomas Byard Clayton, 87, a priest (Church of England) since 1911, chaplain to three monarchs, Vicar of London's famous All Hallows Church, Barking-by-the-Tower (the church was demolished by German bombs in 1940, later rebuilt); who founded in the fields of Flanders Toc H (British signaling phonetics, which referred to the Belgian Talbot House, named after the youngest son of the Bishop of Winchester), a servicemen's welfare organization, which was active also during World War II, somewhat expanded in purpose (it has 2,000 branches throughout the world), and who later formed the Winant Volunteers (named for the late John G. Winant, wartime U.S.A. Ambassador to the Court of Saint James), American school and college students who helped to alleviate slum conditions; who is said to have been the original of Father Brown, the priest-detective in several stories by the

late G. K. Chesterton, and who was widely and affectionately known as Tubby; in London, England.

✠ Russell Sturgis Hubbard, 70, Suffragan Bishop of Michigan from 1948 to 1954 and thereafter IV Bishop of Spokane (western portion of Washington and the northern tip of Idaho) until his retirement in 1967; from St. Luke's Church, Sequim (Diocese of Olympia), Washington.

✠ Ian Thomas Ramsey, 59, since 1966 Bishop of Durham (Province of York), considered to be intellectually one of the most distinguished bishops of the Church of England, and a successor in the see of St. Aidan (635) to Arthur Michael Ramsey (no kin) — successively Archbishop of York (1956) and Canterbury (1961), whom many had thought might further succeed the Primate of All England in the throne of Saint Augustine; from his Cathedral Church of Christ and Blessed Virgin Mary.

✠ The Rev'd Mother Superior Alicia Theresa, 88, who following her profession in 1933 as a Sister of the Holy Nativity eventually became novice mistress, assistant superior, and since 1961 superior; from the convent chapel, in the City and Diocese of Fond du Lac (Wisconsin).

ROADS

TWENTIETH-century man has the machinery and the technological skills for building highways in the hardest places, but for preparing the way of the Lord they are a hindrance if we can be fooled into thinking that "can-do" means the same as "has-been-done". We are always reminded that God is a God who comes: He comes as Creator, Redeemer, Judge. A Prayer Book collect has it, "Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge." Obstacles cannot prevent His coming to us, but they can greatly affect the way we receive Him. The cry of the Prophet is to "make straight in the desert a highway for our God". The desert consists of our pride, complacency, selfishness, apathy, fear, and the like. Now and always, let's get some roads built through the mess!—A parish bulletin

COMMUNION

I COME now to the many people who, greatly desiring the life of communion with God, find no opportunity for attention to Him in an existence which often lacks privacy, and is conditioned by ceaseless household duties, exacting professional responsibilities, or long hours of work. The great spiritual teachers, who are not nearly so aloof from normal life as those who do not read them suppose, have often dealt with that situation; it is not new, though it seems to press with peculiar weight upon ourselves. They all make the same answer: that what is asked of us is not necessarily a great deal of time devoted to what we regard as spiritual things but the constant offering of our wills to God, so that the practical duties which fill most of our days can become part of His order and be given spiritual worth.—From *The Spiritual Life* by Evelyn Underhill



The root of [the mistake of supposing that social reform is an important, let alone primary, function of the Church] is the belief that the regeneration of social life can precede the conversion and consecration of individual life. Karl Marx and Lenin are associated with a very different social outlook from Hildebrand and Innocent III; but their distinctive principles are different expressions of one and the same fallacy.—William Temple



An unusual view of Hillspeak's Morningside

DIVERS DISEASES

THE PREACHER'S text was: "They brought to Jesus all sick people that were taken with divers diseases."

The man went on to explain, "Now, doctors can scrutinize you, analyze you, and sometimes cure your ills, but when you have divers diseases only the Lord can cure you, and brethren, there is a regular epidemic of divers diseases among us. Some dive for the door after Sunday School is over. Some dive for the TV set during the evening services. Some dive into a bag of excuses when we talk about work that needs to be done for Jesus. Others dive for the car and take a trip over the weekend, forsake their assembling and teaching assignments. Then a few dive into a flurry of fault-finding every time the church takes on a work program. Brethren, it takes the Lord and all the love of the Church to cure divers diseases. When you have divers diseases, brethren, you are in a bad way."—A parish bulletin

NO CONFLICT

I MUST confess that in all my years of research in physics and geophysics I have never found one instance in which scientific discovery was in conflict with religious faith. It is sometimes said that the "necessity" of the "laws" of nature is incompatible with men's free will and, still more, with miracles. That is not so.

When scientists formulate the so-called "laws" of physics, they are fully aware, for example, that they can no more predict the actual life history of an atom of radium than anyone can predict the moral conduct of this or that person. Must a scientist doubt the reality of miracles? As a scientist, I answer emphatically; NO! I can see no reason at all why Almighty God, who created us and all things around us, should not suspend or change — if He finds it wise to do so — the natural, average course of events.—Victor F. Hess, Nobel Prize winner (discovery of cosmic rays), in *Sunday*

A BLESSING

GRANT, O, Lord, that this food may be to our bodies as thy Word and sacraments are to our souls; bless it to our use and us to thy service, in Christ's name. *Amen*

WE RECOMMEND

◆ An alternative for unhappy parents whose parish church schools are teaching their children sociology in place of the historic faith: Write to the very successful Teal Curriculum, POB 348, Granby, Colorado 80446, and ask for information about courses which can be used in the home to bring the faith to inquiring young minds. Parents need not know a lot about teaching, or for that matter, about the Church to use the courses and learn along with their children.

◆ A "how-to" treasury: A concise 68-page volume that presents in a readable manner the accumulated-over-the-centuries teachings of the Church on how to live one's daily life as a Christian, *A Lifetime Road to God*, by the Very Rev'd Donald James Parsons, Dean of Nashotah House since 1963 (he joined its faculty in 1950, is also its Professor of New Testament, and is something of a Nashotah institution); now available in paperback at \$1.75 from the Parish Press, Post Office Box 347, Fond du Lac, Wisconsin 54935. Most Episcopalians have heard (perhaps a

bit hazily) of "meditation", "a rule of life", "Christian humility", and "following God's will"; Dean Parsons' readers will find themselves saying, "So *that's* what it means!" — and discovering that such practices are easily applicable, not merely to monks on a secluded hilltop, but to folk whose lives center around home or office. Even more to the point, they'll learn how to develop daily habits of prayer and worship, how to get along with family and friends, how to achieve mature growth as a practicing Christian. Especially to be read and reread are the chapters, "The Will of God" and "The Holy Communion". Some nuggets, picked out at random: "Daily life and work are a part of religious duty. Slovenly work is also slovenly religion." "God does not expect infallibility, but He does require honesty." "Disciplined effort has a place in prayer, but 'short and frequent' is a better prescription than 'lengthy, resented, and sleep-inducing'." "Love is most truly shown by faithfulness and concern when there is no great emotional surge to carry us along."

If you're not satisfied with your day-in-day-out practice of the Christian faith (and, surely, even more so if you are), *A Lifetime Road to God* is for you.

◆ To parish priests who want to see the Book of Common Prayer revised (enriched and enlarged), but not replaced by the present Standing Liturgical Commission "Green Book" proposals: Writing to the Society for the Preservation of the Book of Common Prayer (SPBCP, POB 12206, Nashville TN 37212 — a sufficient address), and asking for its unusually attractive placard for use in the vestibule or narthex of your church. (You might send along, say, a dollar bill, just to help out with expenses.) By the way, the SPBCP is made up and managed, not by extremists, but rather by sound, knowledgeable, and faithful Churchmen — just ordinary Episcopalians who love the Church and don't want to see it debased.

◆ To the House of Bishops: At your next meeting (October's General Convention), asking the new (1972) Bishop of Northern Indiana to tell you about his "Book of Intercessions", which he has compiled and given to all his priests. It is bound in an attractive looseleaf folder, has an index of prayers, a complete directory of his

priests (with Christian names of all members of their families), and extra pages for personal likes and additions. Says the good Bishop, "I am persuaded that if we do not strengthen and support each other by mutual prayer, we shall fail each other badly . . . If we faithfully intercede for one another, Almighty God will sustain our priesthood and episcopate — and enrich them both." Ask him to tell you about his "book" and then go back home and put together one for yourself and your own priests.

◆ To bishops, priests, and deacons: Whenever you have something to add to or change in your "biography" in the now-called *Episcopal Clergy Directory* (commonly styled *Stowe's*, after its title of years past), send that information to the editor; to add something now is much easier than waiting for the rush just before a new edition. (Keeping up-to-date data about some 12,000 clergymen is never an easy job.) Address: The Church Hymnal Corporation, Publishers, 800 Second Avenue, New York City 10017.

◆ For fun and edification: *Scripture Animals*, by the Rev. Jonathan Fisher, published at \$10 by the Pyne Press, Nassau Street, Princeton, New Jersey 08540; Mary Ellen Chase has

provided the foreword for the new edition. Jonathan Fisher (1768-1847), a Congregational minister in Maine, began his work in 1819, finished it in 1833 (he did the woodcuts himself because he was unable to hire them done), and saw it published the next year (1000 copies at 60 cents each). The subtitle is "a natural history of the living creatures named in the Bible" — insects, reptiles, fowls, animals, and man. Mr. Fisher knew his Latin, Hebrew, and Greek as well as he did the Bible and sought to encourage others to studies of the same.

In these days when so much rubbish is being turned out as literature, it is a downright pleasure to read something that is not only simple in its purpose but rewarding in its treatment. The flea, he says, "spins itself a silken shroud, in which it lies about a fortnight, and then comes forth armed with those fearful powers, by means of which it punishes the indolence of the sluttish, and often breaks the rest of the cleanly . . ." He says, "Lice are troublesome insects to those infested by them; but they have their use in the scale of being. Contemptible as

A LENTEN EXHORTATION

DEAR PEOPLE OF GOD: The first Christians observed with great devotion the days of our Lord's Passion and Resurrection; and it became the custom of the Church to prepare for them by a season of penitence and fasting . . . a time in which converts to the faith were prepared for holy Baptism . . . a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby the whole congregation was put in mind of the message of pardon and absolution [that is] set forth in the gospel of our Saviour, and of the need which all Christians continually have to renew their faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy Word.—Services for Trial Use

they may seem, God can use them to execute his judgments upon the proudest of men... To those, who will be indolent and filthy, they are a just and daily punishment." You can't beat that! (Of the 120 species of animals mentioned in the Old Testament, some remain and are being cared for and propagated on an 8,000-acre preserve called Hai Bar [Hebrew for wildlife] not far from the Jordanian border in a flat, rocky plain known as the Arava. When you are next in Israel, visit the preserve: you might see the same breed of ass that our Lord rode into Jerusalem on what is now called Palm Sunday.)

◆ To doll up your spinach: top with a generous sprinkling of crumbled blue cheese.

◆ When you want to splurge a bit — perhaps an extra special gift to your priest, your parish library, or a Jewish friend: The magnificently illustrated (121 stunning photographs, 79 in full color) *The First Days of Israel: in the Footsteps of Moses*, with text by Moshe Pearlman, 223 pages and index, World Publishing Company, 110 East 59th Street, New York City 10022; \$19.95. Manufactured in Israel, the text and illustrations follow the lifetime of Moses and the long journey of the Israelites from Egypt to the Promised Land so many

centuries ago; scenes to be found in Israel today bring vividly to life such biblical familiarities as the sun rising over Mount Sinai, the "wilderness of Kadesh", the view that Moses would have seen of Canaan just before his death, and many more. There are also fine reproductions of ancient wall paintings and medieval art depicting varying concepts of the most renowned trek in history. The author has served as adviser to the Prime Minister, has written *Ben Gurion Looks Back*, *The Zealots of Masada*, etc, and his books on the historical sites of Israel and on Jerusalem are still the most readable and accurate of their kind. The text of the *Days* is an excellent and thoroughly enlightening commentary that "tells it like it was" some 3,200 years ago when a little band of impoverished slaves won their freedom against unbelievable odds. (The crossing of the Red or Reed Sea is explained: during the night a strong east wind drove the water back; early in the morning the Israelites set out across the "dry" land, but the Egyptian horses and chariots bogged down in the mud, and before they could turn back, the waters returned and covered the lot.) The book brings the days of Moses right in front of your eyes. It's just about the best picture-text book you'll

ever see; you'll probably want to keep it yourself.

♦ To Ozark-bound campers with pup tents or luxury motor-homes: Stopping off at Silver Dollar City, about one hour south of Springfield, Missouri, and about 1.5 hours north of Hillspeak, and enjoying the new campground — over 100 wooded and secluded campsites with all the necessary conveniences. (In nearby Branson is the Church of the Good Shepherd, cared for by a tip-top priest.) One of our friends and fellow-Churchmen has a hand in the enterprise. If you need more information, write to POB 66, Silver Dollar City, MO 65616.

♦ To young women (17 to 33) who wish to live as temporary members of a religious community of the Church: write to Saint Mary's Convent, John Street, Peekskill, New York 10566 for information about Discovery '73, set up for just that purpose, July 15 to August 15.

♦ For your altar and other "fair linens": Miss Mary Moore, POB 3394, Davenport, Iowa 52808, whose great grandfather carried on his weaving business from his farm home, where he specialized in a fabric of very fine count for men's ruffled shirt fronts, and where he would spread his linens on acres of grass fields to bleach (some of

the hand-me-down treasures are still in perfect condition — 150 years old). Miss Moore, who works out of her home, supplies the same quality linen (woven and embroidered to order in Madeira). The first "fair linen" for Hillspeak's altar is over 12 years old and has been in use most of that time: it is still in better condition than new spares obtained elsewhere.

♦ To any parish needing a good teaching mission, usually eight days (Sunday to Sunday), covering the great themes of the Christian faith and aimed at the hearts and minds of the laity (not the problems of Africa, which are many): write to the Bishop of Matabeleland (the Right Rev'd S.M. Wood), 46 Park Road, Bulawayo, Rhodesia (in the ecclesiastical province of Central Africa). Born and educated in Wales, Bishop Wood, until his consecration two years ago, was Dean and Rector of Salisbury, Rhodesia, and has been in Africa since 1945.

♦ To everybody who enjoyed Paul L. Maier's *Pontius Pilate* and *First Christmas: First Easter*, his most recent work, just out and available from Harper & Row, 10 East 53rd Street, New York City 10022; hard-back, \$4.95, 128 pages including "words and pictures" (some excellent ones) and documenta-

ry notes. Similar in treatment to *First Christmas*, and just as lively and entertaining to read, it is "the true and unfamiliar" story of the events of the first Holy Week and Easter; true, because it is based on Scripture and on recognized scholarly sources, and unfamiliar because the author weaves into telling a number of new insights gained from his competent research.



APPROPRIATION

I STILL reread from time to time the book *Sins of the Day*, the Book-of-the-Season for spring 1959, and one sin that hit me the hardest was that of not providing my wife with an allowance to be spent as she wished with no need to account for it. One day I placed an amount on her dresser and did so regularly thereafter, and that gave rise to an allowance for each member of our family, myself included. It became clear immediately that just to have an amount to spend on whatever you pleased (it needn't be large, just regular) gave each of us a sense of independence, and eliminated the possibility of arguing whether money spent on oneself had perhaps been misappropriated from the milk or rent money.—A priest's letter

INTEREST

IN OUR opinion, what the Church needs is a higher interest rate: it would keep the Church financially sound during an economic recession when costs continue to rise but incomes are frozen; furthermore, higher interest will increase attendance at public worship during a period of waning response that is undermining the Church. A higher interest rate in our liturgical experiments would definitely help the Church to maintain the liturgical excellence that has given us the Book of Common Prayer. A higher interest rate in Christian Education would strengthen our schools, both weekday and Sunday, and would strengthen our program of social service to youth. A higher interest in the Church's program of obedience to our Lord's great commission would help to restore the pre-eminence that our overseas missions once occupied in the program and budget of the Episcopal Church. Banks can do something about their prime rate but only you can raise or lower the Church's interest rate. The Church, your Church, waits for you. Death and taxes wait for no man, but the Church can only stand and wait for you, dear reader, to raise your interest rate.—A parish bulletin

RESPONSE

WHEN Madalyn Murray O'Hair, who is billed as the world's foremost atheist, spoke at a college in Ohio, she proceeded to take religion apart. As the evening was about to break up, a girl spoke up from the back of the auditorium.

"Mrs. O'Hair, I am so happy you came to speak to all of us here at our college tonight. We have listened with attention to your tirade on our beliefs. We thank you for showing us what an atheist is. We express our gratitude for your challenge to our faith. We appreciate your concern for us, but now in turn, we must be ever grateful for your visit because now and forever we have been strengthened in our Christian beliefs by listening to you tonight. We really feel sorry for you. I thank you because I know you have strengthened my faith in our church, in our religion, and in our faith."

The speaker of the evening was flabbergasted. She couldn't say anything, and the applause for the young girl's response was deafening.—A parish bulletin

LOVE

A SOUTH Sea Islander, who had once been a cannibal and later became a Christian, went one day to the altar to receive the Blessed Sacrament of the Body and Blood of our Lord; he tells us what happened:

When I approached the Table, I did not know, of course, who would be kneeling along with me, but suddenly I saw beside me a man who some years ago slew my father and drank his blood, and whom I swore I would kill the first time I should see him. Think what I felt when I knelt beside him! It came upon me with terrible power that overwhelmed me, and so I went back to my pew; there, I seemed to hear a voice saying, "Thereby shall all men know that ye are my disciples, if ye have love one to another." That made a deep impression on me, then I seemed to see a cross and a man nailed thereon; and I heard Him say, "Father, forgive them, for they know not what they do."

Then I went back to the altar.—A parish bulletin



We call it death to leave this world, but were we once out of it, and enstated into the happiness of the next, we should think it were dying indeed to come back to it again.—Thomas Sherlock

WE HAVE tithed, my husband and I, for some years now, and during that time, we have never had to fall down on our pledge. We tithe a straight 10% before taxes and all other charity contributions are made in addition to that. At the moment, we are not in debt except for car payments which are current, we have all the clothes and food we need and are able to take vacations and outings and entertain. We feel that our children have all the advantages that they need for good health's sake, though they are certainly not indulged. I suppose I should add that my husband's salary is moderate. We have been lucky not to have had serious and expensive things happen, but people who tithe seem to be lucky. How do I feel about tithing? Just a quiet feeling that we are doing our part to see that Christ's kingdom shall not disappear from this earth.—A Churchwoman

AN AUSTRALIAN layman, after seeing one of the translations of the Lord's Prayer for some new "with-it" liturgy, wrote to the *Canberra Times*, saying that there was no point in arguing or pleading with an ecclesiastical authority, that the only resort was to pray, and that he hoped that even if the prayer did not bring immediate results, the language might help: "Almighty and everlasting God, who alone workest great marvels; send down upon our bishops, priests, and deacons the healthful spirit of thy grace . . . that they may truly please thee, open their ears, we beseech thee, to the music of thy word . . . take away their illiteracy and purge their mouths from imbecile speech . . . turn back the desire of their hearts from the tongue of Sodom and, moving them to a true repentance, inspire them with that wisdom which ever lies in letting well enough alone."—A letter



Natural shame hath bound us with some respect unto our parents, which vice itself cannot abolish, but that beastliness of obscene speeches and actions, which the players acted in public, in sight and hearing of a huge multitude of both sexes, they would be ashamed to act at home in private before their mothers, were it but for repetition's sake.—Saint Augustine of Hippo (354-430)

THE "EXTRAS" were very successful — I mean the seven Sundays whereon I was not scheduled for a confirmation or visitation and which I offered to the clergy as an extra Sunday for me to be in their churches so that they could either sit in the congregation or go off on a little extra vacation while I took the full day's schedule which the parish priest ordinarily maintains. I felt happy with the results. I was present and had all the services, visited many homes, and generally was privileged to act as what I really am, your pastor. Many people wrote to me or telephoned and it looked as though everybody felt as happy about the experience as I did. Our diocesan survey some years ago suggested the idea, and I am grateful to those of you who kept pushing me to do it. Next autumn, winter, and spring I'll do the same.—The former Bishop of Quincy

I HAVE been ordained four years and every morning the priesthood is a new and beautiful thing. I wake up happy in my work, with more than enough to do in just taking care of my people (including frequent celebrations of the Eucharist, visiting in hospitals and homes, teaching the young, praying privately), and I simply don't understand the "I'm-tired - out - and - the - ministry - is - no - longer - relevant" jazz. Really, man, what do these cats do? What is their "thing?" My "thing" is the happiest job that a man can have. Maybe after I've been ordained forty years I'll become a bit jaded, but I hope not. Put the precepts of the Book of Common Prayer into action and you'll be so busy being a priest to your people that you'll not have time for anything else — just a lot of good joyful work, with a lot of fun in it.—From a priest's letter in the *Canadian Churchman*



O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.

IT IS only when we recognize ourselves as the children of God, created by Him and made in His image, and redeemed by Him, that our horizons can be lifted above the vexations of this world where we can see who we are and what we are meant to become. There can never be a proper relationship between man and man until there is a proper relationship between man and God. It is futile to hope for justice and peace and happiness and love for all men, until the kingdoms of this world become the Kingdom of our Lord and Saviour Jesus Christ. Without God, man can be nothing but a failure.

When we know God and love Him, we will love one another, for love is of God. When men know God as the loving Father who gave His only-begotten Son to be born on earth as man, we can begin to understand ourselves and our neighbors and live as we ought to.
—From a parish bulletin

I HAVE been vicar of two small missions in central Pennsylvania. I know from experience it is easier and more enjoyable to be a rector of a medium-sized parish church. What kept me going in those days when I was living in a small two-room apartment and always worrying about unpaid bills was nothing less than our catholic and apostolic faith and practice.

What brought forth sacrificial offerings to pay for a new church and parish house was the same old-time religion — our catholic and apostolic faith and practice.

What enabled us to endure miserable music, incomplete facilities, constant money-raising dinners, and even ridicule from some of the town people? We did not have a bank president, mayor, school principal or Mrs. Got Rocks to help our growth, *but we did have our catholic and apostolic faith and practice.*
—A parish priest



If anyone would tell you the shortest, surest way to happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing.—Wm. Law

RESPONSIBILITY

IT IS always a privilege for a priest to be asked to take the Sacrament of Holy Communion to parishioners who are unable to get to church because they are ill, disabled, or otherwise kept from making their Communion in the church. Such a request is always a joyous opportunity for your priest to exercise his ministry, and should never be thought of as an imposition. If you are unable to attend our regular services, please call your priest and ask him to bring the Sacrament to you at home or in the hospital: his responsibility is to provide that ministry to you; your responsibility is to let him know that you desire it.—A parish bulletin

QUARTER WATCH



LAST AUTUMN, the All Saints' Sisters of the Poor, Catonsville, Maryland (guests and retreats, altar breads, scriptorium, school for retarded children, home for aged women) commemorated the centenary of the Order's work in America; it was founded in England in 1856, and took its name from All Saints' Church, Margaret Street, London.

¶Fulham Palace, the see house for the Diocese of London [England], which first became associated with the Bishops of London in 691 (in medieval times it was the Bishop's country residence), has been declared to be no longer suitable for use; the Palace will remain the property of the Church and will be devoted to civic and community use, but the see house is being transferred to 19, Cowley Street, Westminster.

¶Will some reader please let TAD know the exact source of, "Trust the past to the mercy of God, the present to His love, the future to His providence," attributed to St. Augustine?

¶The third marriage to be solemnized at Hillspeak was that of Rear Admiral Karl Goldsmith Hensel, US Navy (Rtd., submarines), of Fort Myers, Florida, and Mrs. John Arthur Swinson, whom two years of visitors will remember as the gracious lady who showed them around Morningside and who built an attractive residence here over a year ago. The Hensels will spend about eight months in the Admiral's house in Florida and the remaining time at Hillspeak. Mrs. Hensel's supervision of Operation Pass Along (the Anglican Book Depot, set up to receive and distribute secondhand books about the Church) has been taken over by

a retired captain of the Marine Corps, who, with his wife, left California within the last year and came to these lovely parts. (More will be said about Pass Along in subsequent issues of TAD.)

¶Galt MacDermot, composer of the rock musicals "Hair" and "Two Gentlemen of Verona", has also done some religious music: his "Mass in F" was composed especially for St. Mary's Church, Staten Island (in the Diocese of New York), of which parish he is a member (he was born in South Africa, brought up an Anglican).

¶How about trying your hand at composing a new prayer (Book of Common Prayer style, of course) for the forthcoming General Convention. (If you come up with something, please send it along to TAD.)

¶Mrs. Claiborne H. Kinnard, IV, 53, a communicant of St. Paul's Parish, Franklin, Tennessee, and from 1959 to 1962 secretary of the Episcopal Churchwomen of the Diocese of Tennessee, is Tennessee's first woman federal judge.

¶A young couple in the V Province, with three small sons, would like to adopt a little girl, under the age of six, without having to wait through officialdom's long list of applicants. TAD will be happy to forward any offers.

¶Personal to M.P.: Since you find the "mod" innovations of your new priest intolerable, and the circus atmosphere that he has brought to your parish church disquieting, shop around in your metropolitan area and see if you can't find a conveniently located church where decency and orderliness prevail. Your loyalty is to the Church, not to an individual.

¶Next July, Texas-born Gordon Taliaferro Charlton, Jr., 49, a priest since 1950 and,



since 1967, Assistant Dean and Professor of Field Education of the Virginia Theological Seminary, will become Dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, upon the retirement of the Very Rev'd Lawrence Lord Brown, who has been with the Seminary since 1951.

¶The Sisters of Saint Mary have reassumed ownership of the buildings of the former boarding school at Sewanee, Tennessee, and will use the space to enlarge their retreat accommodations; more guest space will also be available.

¶Many, many thanks to the unthanked folk who send TAD clippings, parish bulletins, and other items of possible use. Such things, along with comments, help to keep us informed.

¶Robert Gray, I Bishop of Cape Town (Province of South Africa), who died a hundred years ago last September, was known as the "Athanasius of the South" because of his controversies with J.W. Colenso, Bishop of Natal; it was said that "in his doubts and grave ambiguities Colenso was of his time; Gray, in his faith, was of all time".

During the 1960s the American Institute of Management (founded in 1948) made a study of the Church Pension Fund (and its several affiliates), and recently gave it the "Award for Excellent Management" — the 563rd of its kind in the examination of the business policies and administration of over 7,500 USA and overseas companies.

¶The Rev'd Connor Kay Lynn, 41, is the new Superior of the Order of the Holy Cross (he was made a priest in 1956, was life professed in 1963); and the Rev'd Paul Wessinger, 57, who was ordained to the priesthood in 1940 and has been with the Society of St. John the Evangelist ("Cowley Fa-

thers") from that time, has become his Order's Superior.

¶To celebrate its centenary, the Cathedral Church of All Saints, Diocese of Albany, New York, which began in an abandoned foundry, has planned all sorts of occasions: special Eucharists, vocal and instrumental concerts, books, dinners, exhibitions, tapestries, noontime programs, tours, and a sermon by the Archbishop of Malines-Brussels and Primate of Belgium (Cardinal Suenens), who, with the co-operation of the local Roman diocese, will also lead an all-day symposium for Episcopal and Roman priests in the area. (All Saints' is not the first cathedral church in the U.S.A., but it is the first to function as such [the others were essentially parish churches], thanks to William Croswell Doane, the Diocese's first bishop [1869-1913] and author of the hymn, "Ancient of Days"; the present Bishop is fifth in Albany's apostolic succession.)

¶Personal to an anonymous TAD reader in Bridgeport, Connecticut: Thank you very much for the currency and the nice blessing. Blessings be upon you too!

¶The Rev'd Walter Perry Morse, Milwaukee-born member of the Society of St. John the Evangelist, commonly called the Cowley Fathers (after the

place of S.S.J.E.'s English foundation in 1865), recently observed his 80th birthday — the third oldest member of the Order. Father Morse was a lay novice of the Society when he joined the army during World War I; at 25 he decided to prepare for the priesthood, and at 30 took his life vows in the Order. Most of his work has been in the missionary fields of Korea, Japan, China, and Taiwan.

¶Last May a priest in the Diocese of Moosonee (Province of Ontario, Canada) handed out 113 silver dollars in "talent money" to members of his congregation; by October, 57 talents had returned \$1,029.55 (56 were yet to come), over half of which was designated for work outside the parish.

¶To the many readers who failed to receive on time the IV Quarter 1972 edition of *The Anglican Digest*, and who wondered about the matter: Sincere apologies from many sources. Even though the little magazine is only 64 pages, it takes more than a little time to prepare it; Hillspeak has its own interruptions, sicknesses, and the like; now and then the typesetter in Eureka Springs lets other work get in front of ours, and occasionally the manufacturer (seven hours south) will do the same. Anyway, many

unnecessaries conspired to delay the IV Quarter TAD; we hope that in the future they will not bother us. By the way, should you not receive your TAD, never hesitate to write us: just the other day the Postal Service told us about an address change a year late.

¶In the Church of St. John's Lattingtown, Locust Valley (Diocese of Long Island), New York, the Right Rev'd Charles James Kinsolving III, a widower and the recently retired Bishop (VI) of New Mexico and Southwest Texas, took to wife the widow (1968) of Walter Miles Harvey, Jr., a retired insurance executive, and is living "back home" in Santa Fe.

¶On Guy Fawkes Day last, Sister Agnes of the Sisters of Charity (an English community whose mother house is located in Bristol) celebrated her 101st birthday; she entered the novitiate of the Order in 1906 and made her life profession 16 November 1911, 61 years ago.

¶Plans are being made to divide the Church in Mexico into three dioceses (at present there is only one diocese, served by three bishops) as a step towards autonomy. The Church in the Philippines, once a single diocese, is now three. Los Angeles, the largest of all 92 dioceses,

will ask the 1973 General Convention to allow for a new diocese, called San Diego, to be set apart with 39 churches and 15,000 communicants, leaving the mother diocese with 144 churches and 75,000 communicants.

¶Westminster Abbey, which drew more than 6,000,000 visitors during 1972, and Saint Margaret's Church, Westminster, used by the House of Commons as its parish church since 1614, have been merged administratively by an Act of Parliament; since Westminster Abbey is a Royal Peculiar, the Act also provides for the removal of Saint Margaret's from the Diocese of London.

The Diocese of Maryland has two laymen in the U.S. Senate and two in the House of Representatives, with one of each belonging to the same parish.

¶The 2.5-million-member American Lutheran Church (ALC), which in 1968 invited the nation's two larger Lutheran Churches to begin merger negotiations, has given up that approach, and is now seeking the development of common organizational structures by the three bodies that might eventually facilitate organic union (the other Churches involved are the 3-million-member Lu-

theran Church in America and the 2.8-million-member Lutheran Church-Missouri Synod).

¶The Diocese of San Joaquin, at its annual convention last November, voted by a wide margin to call for withdrawal of the Episcopal Church from the Consultation on Church Union (COCU) at the 1973 General Convention, but approved increased ecumenical conversation with all Christian bodies.

¶On the Commemoration of Richard Hooker (3 November), The Episcopal Theological Seminary in Kentucky (chartered in 1834) awarded the degree of Doctor in Divinity, *honoris causa*, to the Rev'd Carroll Eugene Simcox, since 1964 editor of *The Living Church*, and to the Rev'd Harry Julius Sutcliffe, Director (since 1959) of the Episcopal Guild for the Blind. [The Guild is sponsored by the American Church Union and is deserving of everybody's financial support. Father Sutcliffe, who is himself blind, has struggled under many handicaps, not the least of which is money; he has studied, and has become a teacher of Hebrew and other languages, and is a brilliant speaker].

¶Wisconsin's Diocese of Eau Claire (constituted in 1929 from parts of the Dioceses of

Milwaukee and Fond du Lac; the popular author, Frank Elmer Wilson, was its first bishop) rejected a proposal to merge with the Diocese of Milwaukee, but accepted one to ask neighboring dioceses to set up a mini-province. (Of late, there has been considerable grass-root interest in giving more attention and support to, and use of, the provincial system, which was erected early in the 1900s, given almost no power, and which national bureaucrats have consistently shunned.)

¶Is it not a blessing to be reminded of your good deeds that you had forgotten?

¶After four years of unsuccessful participation in an ecumenical summer conference, the Diocese of North Dakota decided to return to its own camp grounds.

¶The cornerstone of Saint Matthew's Church, San Mateo, in the Diocese of California, was laid with proper ceremony on Thursday 12 October 1865. Some years ago when the building was extended, the cornerstone was unaccountably left out; last October it was discovered in some shrubbery and was put back in the building on the same date and day of its dedication — the 12th and on a Thursday.

¶Does anybody know what it has cost, all told and so far,

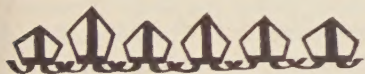
to produce the Prayer Book Studies and the Trial Services?

¶Insisting that he was going to take seriously the appointment of a new diocesan executive officer, the Bishop of Delaware moved out of the diocesan office, turned it over to the executive officer, and went home, where, he said, he would use his study — when he needed an office.

¶In St. Mary's Chapel, on the campus of Kemper Hall, Kenosha, Wisconsin, where she made her life profession in 1922 as a member of the Community of Saint Mary, Sister Mary Bianca last October celebrated the golden jubilee of that occasion; on the same day Mother Mary Grace observed the 20th anniversary of her own profession.

¶When she was about seven years old, Edna Scotten (now Mrs. Billings) and a friend walked by an Episcopal Church in Kansas City, heard music pouring out the doors, went inside to sit and listen to the organ, and hurried home to take piano lessons; by seventeen she was studying organ, and four years later became organist at West Missouri's Grace and Holy Trinity Cathedral Church (it had the most prestigious choir in town), where she remained to play for over 5,200 regular Sunday services, not counting weddings (including those of

her two daughters and a grandchild — her husband is a dentist), funerals, Lenten services, and the consecration of four bishops (and see the organ rebuilt twice) — a total of fifty years, and earn, along the way, a reputation unexcelled in the Middle West.



¶Last January in Guatemala City the Rev'd Anselmo Carral-Solar, 47, Cuban-born graduate of the Virginia Theological Seminary, whose priesthood of twenty years has been spent in Cuba and Panama, was consecrated II Bishop of Guatemala, in succession to the Right Rev'd William Carl Frey, now Bishop Coadjutor of Colorado, who was deported in 1971 by the Guatemala government.

¶On the Eve of the Epiphany, George Moyer Alexander, 58, a Florida-born priest (ordained in 1940) and Dean of the University of the South's School of Theology, Sewanee, Tennessee, for 17 years, was consecrated V Bishop of Upper South Carolina (the Diocese was set apart in 1922-23), in apostolic succession to the late John Adams Pinckney (See Burials), in the church of the same parish (Trinity, Columbia), of which he had been rector from 1949 to 1955.

¶Last December, William Jackson Cox, 51, Kentucky-born graduate of Virginia Theological Seminary, who was ordained to the priesthood in 1958 and since then has served as Vicar and later Rector of Holy Cross Parish, Cumberland, in the Diocese of Maryland, was consecrated Suffragan

— clip and mail —

The Anglican Digest
Hillspeak
Eureka Springs AR 72632 USA

I was born in the first quarter (January, February, or March), so here is my Happy Birthday dollar to keep TAD coming to me another year.

Foreign subscribers should clip and enclose the address label from the covering envelope.



Bishop of that Diocese; he will have prime responsibility for the western portion of the Diocese.

¶On the First Sunday after Trinity last, the Right Rev'd Constancio Buanda Manguramas, 39, who was consecrated (1969) Junior Suffragan Bishop of the Philippines, was enthroned I Bishop of the newly created Southern Diocese of the Philippines; the Right Rev'd Benito Cabanban Cabanban, formerly V Bishop of the Philippines, has become I Bishop of the new Central Diocese of the Philippines.

¶On the First Sunday after Christmas 1972, Texas-born Shannon Mallory, 36, who had served in Damaraland (South Africa) since 1961, was consecrated the first bishop of the newly created Diocese of Botswana (Province of Central Af-

rica), in the newly independent state of that name, and in the brand-new capitol city of Gaborone.

¶The Right Rev'd Arthur Rodolpho Kratz, 52, Bishop of Southern Brazil since 1971, has been chosen the second Primate of that Church (Igreja Episcopal do Brasil has three dioceses) in succession to the Most Rev'd Egmont Machado Krischke, recently deceased. The new Primate is a priest associate of the Order of the Holy Cross, was born and educated in Brazil, and has served the Church there since his ordination to the priesthood in 1948.

¶The Right Rev'd Sumner Francis Dudley Walters, 74, who served as I Bishop of San Joaquin until his retirement in 1968, has accepted appointment as Assistant to the Bishop of California.

If you were born in January, February or March, please see insert at center fold.

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